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THE
MYTHOLOGICAL
ASTRONOMY
OF THE
ANCIENTS;
PART THE SECOND :
OR THE
KEY OF URANIA,
THE WARDS OF WHICH
WILL UNLOCK
ALL THE
Mysteries of Antiquity.

BY
SAMPSON ARNOLD MACKAY.

I have entered the venerable courts of science; and, from the department of ancient historians (who wrote the History of the Earth among the Stars, and that of the heavenly motions upon the Earth) have brought a fund of information, which I shall so blend with Astronomy, as to be able to raise the sacred head of truth above the LUMBER of two thousand years, and prop her THRONE with LEARNING'S PROUD REMAINS.


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PREFACE

TO

2nd Part of Mythological Astronomy.

Since writing the two sheets on the *Missionary Papers*, in the first part of my work, I have had access to the libraries of several gentlemen in this city; some of whom directed me to read the *Asiatic Researches*: others pointed out the necessity of my reading Bryant's *Mythology*: whilst others, struck with the manner in which I had accounted for the ravages committed on the earth by "the havoc of waters," in the story of PHAETON, thought it highly proper that I should read Parkerson's *Organic Remains*. VOLNEY's *New Researches* have also added to the list of authors which I have lately read. This author, though he has given us Mr. Dupuis' Analization of the *Mystical Numbers of the Hindus*, is still unsatisfied; as we may judge from the following passage in Vol. 1st. page 191.

"If at some future period, some one endowed with

“ talent unites to Astronomical Science the erudition
 “ of antiquity too much separated from it, that man
 “ will instruct his age in many things, which the va-
 “ nity of ours has no notion of.”

I am not surprised that Mr. J. Bently has written with such virulence against the antiquity of the Hindu Chronology, nor, that he continued to write in the same illiberal strain after he became J. Bently, Esqr. Nor that Francis Wilford wrote as a negative friend to Truth both before and after his being Captain. But, that Mr. Dupuis should have displayed such a want of Science as he has done, in what is called his Analysis of the Mystical Numbers of the Hindus; is, to me very surprising. But, that I may not be thought too severe upon so learned a gentleman, I'll transcribe a few lines from the authority of M. Volney's New Researches.

“ Astronomically speaking, there exists no period
 “ of 12,000 years; that is to say, this number does
 “ not agree with any of the simple or compound revo-
 “ lutions of the Stars or Planets. Why then is it em-
 “ ployed in that sense by the ancients? This is
 “ another astrological enigma, whose solution can
 “ only be found with the adepts in the secret science.”

This solution is given us by the ingenious and learned Dupuis, in his Memoirs on the great Cycles or periods of restitution.

“ When we attentively compare the several periods
 “ of the Indians and Chaldeans,” says he, “ in purport
 “ we discover that their composition is owing to an in-
 “ creasing or decreasing addition or subtraction of a
 “ first elementary number following the direct arithme-
 “ tical order of 1, 2, 3, 4, or the inverted one of
 “ 4, 3, 2, 1 ; as is demonstrated by analysis.

“ SPECIMEN.

“ 1st age 4,000 years

“ 2nd do. 3,000 do.

“ 3rd do. 2,000 do.

“ 4th do. 1,000 do.

“ It clearly results,” says he “ if you *take away the*
 “ *noughts*, that there will remain 4, 3, 2, 1.”

O ! Dupuis, Dupuis ! if ever the learned men in India read this, thy pretended Analysis of their sacred numbers, how will they pity the ignorance of

Europeans! Will they not exclaim, "What! are these men of Europe eminent in nothing but those qualifications, from which, in our holy books, their country was justly denominated Frankinstan?"

The wrankling and illiberal attacks on their antiquity. by J Bently, Esq. and by Lieu. Francis Wilford, they could easily account for—they were in the service of that power by whom their country was surrounded, and filled with cannon and bayonets; these men, therefore might have had an interest in endeavouring to pervert the meaning, and depreciate the merits of their holy books; but when they read the unmeaning analysis of the ingenious and learned Mon. Dupuis, will they not lament that there is not one FRANC in our whole STAN with a mind sufficiently enlarged to receive the great truths contained in their Vedas, &c.

O! ye slandered sous of venerable sires! who have preserved, thro' myriads of years, the sacred numbers of more northern climes; while I, your Maha-Yugas analyze, I'll write your Panegyric;--'tho' Bentley rave, I'll prove your ancient numbers arose not from visionary

dreams,* nor ideal systems ; nor yet from vanity, ignorance, or credulity ; nor from any petty fiction or pious fraud,† which the above irritable gentleman asserts to have been committed by the crafty sons of Brahma ; but from real periods of Time, which your sires observed and registered : and [though your Cali-yug continued through the regions of eighteen original Shastras of astronomy, which amounted to 432,000 years ; it will be seen that it did not arise from the childish combination of a decreasing subtraction of a first elementary number following the inverted arithmetical order of 4, 3, 2 with the increasing addition of three cyphers ; nor did it arise from multiplying the next age or yuga of 216,000 by 2. Nor was their divine age of 4,320,000 formed by adding a cypher to 432,000 ; but by multiplying 1,080,000, which is their Maha-yug, by 4, because the poles had been four times inverted since the commencement of their observations.

But, as these great truths have been long obscured by the people of the west, it is my duty to place them in such light that men of science may perceive they are

* See Asiatic Researches, Vol. 6, P. 575.

† Dilto, Vol. 8, P. 195.

the true periods of time which have been described by the pericyclosical motion of the pole.

I shall not, however, reply to all the extravagant absurdities which I have seen in ten or a dozen large quarto volumes of four or five hundred pages each ; I shall take the shortest road to the delightful object of my eyes, and prop her throne with learning's proud remains.

And as I proceed, I shall draw such auxiliaries from our holy books, into the service of Urania, that shall be found to perform each manœuvre, and go through all her complex evolutions with such celestial order, that every General will declare that they are all deserters from her ancient service, though they have long been disguised in new regimentals.

Digressive Introduction

In consequence of the imprudence of Captain Wilford and some other writers in the *Asiatic Researches* in endeavouring to blend the ancient symbols and symbolical phrases, of the Hindu Astronomers, with the sacred person of Jesus Christ, I feel myself called on to deviate a little from the path first laid down.

Whether the above gentlemen had any sinister design in blending the sacred names of *Jesus Christ* with the mythology of the Pagans I do not determine: but as they are at present so closely connected by various writers, it seems almost impossible to defend the antiquity of the one, without offending the votaries of the other. I have no desire to offend any man, or society of men; but I will defend the ancient astronomy of the Hindus; and prove that their divine child born of a virgin, who was impregnated by a carpenter, (according to the translation of Captain W.), had no allusion to the Child born of the Virgin which Isaiah

speaks of. Why Captain Wilford has translated the word *Tacshaca* by the coarse epithet of *Carpenter*, appears to me a greater mystery than their Hindu numbers, or their Yudhistirs; their Sacas, their Menus, their Rishis, &c., present. Did he think, that, by tacking the *mutilated* numbers and names of ancient astronomy, to the modern religion of the Christians, men would be deterred from explaining them? Few men, I believe, would call the great *Fabricater of the Universe*---the *Divine Architect*, by the degrading name of *Carpenter*. It is not an appellation so respectful as the deity ought to have conferred (on him, in consequence of his being the builder of the universe. But, as the Hindu prophecies of the birth of the Orb of day in the celestial constellation of Virgo, has been fulfilled more than 200,000 years ago; it is evident they could not have had any allusion to the *great promulgator of Christian Morality*, which the Prophet Isaiah is supposed to have foretold, when he said "Behold a *Virgin* shall conceive and bear a son." It is evident to all, that this virgin was not a Constellation; nor has Isaiah conveyed any idea of astronomy. His expression, it is true, is figurative; and as more human blood has been spilled about the *true* meaning

of this short passage, than any other of the same length, it may not be amiss to enquire, what was the Virgin of Isaiah?

If I can divest JESUS, the *Christian Moral*ist, of his Pagan vestments, and shew him in his original purity; Christians then might become unanimous, and meet and worship God in one temple: and astronomers would then be at liberty to trace back the path of the Pole through all the various mazes of the labyrinth.

But before we can become acquainted with the true spirit of ancient authors, it is absolutely necessary for us to become familiar with their customs and manner of speaking.

The Bible, like all the writings of the ancients, was originally written in poetry: it almost every where abounds with sublime phrasology, bold metaphors, and lofty flights of the imagination. But, though this mode of writing is one of the chief ornaments of poetry, yet it is this alone that has produced so much strife. Dull men will seldom see beyond the *oil and lamp-black*, or, what is generally termed the literal

sense of a passage ; and though that be impossible, yet, such is their veneration for the sacred book, that, though they do not perceive the drift of the author, they are positive that, that alone is the true meaning which they have imbibed, although it is contrary to all the known laws of God.

Isaiah in his 14th c. v. 8th. makes the fir-trees and cedars of Lebanon rejoice at the death of the King of Babylon, saying, “ Since thou art laid down, no *Feller* is come up against us.” This song of the Fir-trees and cedars, is, no doubt, *beautiful* in the original : its charms are distinctly seen through its english dress : but surely no tyrant, not even those in the ninth verse ever thought of punishing a man for *not believing* that the trees did really sing the above strain !

It is a poetical embellishment ; and none but those of the most depraved understandings would contend for its literal meaning

Countries and cities were frequently represented by women ; surrounded by attributes expressing their condition, or situation ; thus Britannia is seated on the

waves, to shew the insular situation of England. Her olive-branch, spear, and shield, bespeak her desirous of peace, yet, ever ready for war, &c.

The Virgin Andromeda, the daughter of *Cepheus* and *Cassiopeia** was the representative of Palestina; a long, narrow, rocky strip of land; figuratively called the daughter of Rocks and Mountains; because it is a country abounding with rocks and stoues. And the Greeks, really supposing *Cepha*, a rock or stone, to have been the young ladies father, added their sign of the masculine gender to it, and it became *Cepha-us*. And mount Cassius being its southern boundary was called *Cassiobi*; from its being also the boundary of the *overflowed Nile*, called *Obi*, which the Greeks softened into *Cassiopeia*, and supposed it to have been her mother; of whom there is, in *Ovid's Met.* a long story.---But I have never read that either the Greeks or Romans ever made it “Part and parcel” of their laws to put a man into prison for not believing that *mount Cassius* was the mother of the virgin Andromeda.

* See Note fourleen, part first.

xiv.

Every body knows that Mount Zion stands like a father in the midst of Jerusalem ; Jerusalem was, therefore, called the daughter of Zion.

The Prophet Ezekiel calls Babylon, the daughter of Babel ; and when those daughters were spoken of, or, to, in terms of friendship they were frequently called virgins ; thus we find Jerusalem is called the *virgin* daughter of Zion, and Babylon is called the virgin daughter of Babel, &c.

It is well known that the Jews lived in Palestine, which is a small country situated on the confines of three powerful empires ; the governors of which were frequently changing their boundaries : this was not done without fighting battles ; the Jews were therefore, being but a petty state, always included in the conquest of the victor.

If Babylon fought with Egypt, or Persia with either, Palestine was sure to be the prize-fighting stage. The Jews being thus involved in war, were always *swallowed* up by one or other of the surrounding Monarchs, who constantly placed a King in Jerusalem according to his

own choice : thus being tributaries to various nations, the Jews often despaired of being sovereigns of the world ; but were as often assured by their Priests that the time would come when a *King* born in Jerusalem would make them masters of the world ; thus we find ^{28. v.} Isaiah comforting the Jews in the days of Ahaz, telling them that a child would be born in Jerusalem, upon whose shoulders the government should be, and in whose reign they would have peace. Jerusalem was, at that time, threatened with war by the King of Israel and the King of Syria---Ahab, King of Jerusalem, was terrified at their united forces.---Isaiah, in his 7th c. v. 4th bids Ahaz “ fear not, neither be faint-hearted for “ the *two tails* of these *smoking firebrands*: for “ behold the virgin shall conceive and bear a son.”---and “ before the Child shall know to refuse the evil “ and choose the good, the land that thou abhorrest “ shall be forsaken of both the Kings.”

In this seeming digression from the astronomy of the ancients, the reader will observe, that, it is not the history of the Jews, to which his attention is directed; but to the flowery style of its writers : particularly in those passages just quoted. “ Behold *the virgin* shall

“conceive,” &c. is an expression, which, in its literal sense, is so contrary to all the operations of nature--so repugnant to all the known laws of God, that, we are certain, that the writer had a *figurative meaning* in it as well as in that, where he calls the King of Israel and the King of Syria the TWO SMOKING FIRE BRANDS.

I know that many authors, to shew their learning in the Hebrew Language, have said that the word which is translated *virgin*, means also a young unmarried woman. Such disputants amuse the crowd without adding much to their stock of knowledge,—so do stage fighters.

It is a fact known to all, that ancient writers, whether of prose or poetry, in reciting the speeches of kings and emperors, constantly put into their mouths a lofty phraseology very unlike that of the plebeians, whilst the language of their gods and goddesses is frequently given in the style of sublime *incomprehensibility*! The Jehovah of the Hebrew poets never speaks to his people but in *metaphors* and *parables*; and as this passage in Isaiah is a speech of the Lord's, it must be metaphorical.

We have seen by what figure of speech *Jerusalem* is called the *daughter of Zion*, and very often the *virgin*. In fact, we need but read a few of the passages where such phrases occur, to know that they can have no other meaning. I will quote one or two.

When Sennacherib, King of Assyria, threatened Jerusalem with destruction ; Isaiah was ordered to inform the bombastic, blaspheming King, that they were not afraid of him. But as Isaiah spake the words of the Lord on the occasion, them I shall give as they stand in the 21st v. 19th c. ii. book of Kings and in the 22nd v. 37th c. of Isaiah, "The Virgin the daughter of Zion hath despised thee, and laughed [thee to scorn."---Here we find that the Lord calleth Jerusalem the virgin, the daughter of Zion.

There is a passage in Amos, wherein the city of *Bethel* is called the *Virgin of Isreal*. Amos 5. 2.---The Lord purposed to destroy the *wall* of the daughter of Zion, Ezek. In short, the phrases occur so frequently in the sacred writings, and are so pointed, that every body, who is but a little acquainted with them, are certain, that by ' the Virgin daughter of Zion

Jerusalem is understood. And if we carry the figurative sense to the 14th v. of the 7th c. of Isaiah, we shall find that, that passage might have been *figuratively true* ; and all that was intended by it was to inform the people of Jerusalem, who were so oppressed by Kings which were imposed upon them by surrounding tyrants, that the time should come, when *the Virgin*, i. e. the *City of Jerusalem* should bear a son, upon whose shoulders the government should be ; and in whose reign they should have peace !!

This is another poetical beauty, which is no more literally true, than the singing of the firtrees and cedars of Lebanon.

This sublime poet of the Hebrews, in his 30th c. makes the dreadful effects of *the south wind* to be the *burden* of his song.

Verse 6. “ The burden of the *beasts of the south*
 “ into the land of trouble and anguish, from whence
 “ cometh the young and the old lion, the viper, and
 “ *fiery-flying-serpent*.”

A man must be very unacquainted with natural history, if he believes this passage to be *literally true*: since, although we have read of flying dragons, and luminous worms, we have never read, in natural history, that *blazing snakes* were ever seen to *fly* about; And he must have the heart of a fiend, who would persecute a man of genius for asserting it to be a *poetical epithet* for a THUNDER CLOUD; which the ancients used to call the GIANT EPHIALTES.

The polite conversation in this country abounds with figurative expressions, and yet we do not find any confusion arising from their use. How frequently do we call the lovers of Music “ *The Sons of Harmony*,’ and yet we do not understand Harmony to be a woman, who was their mother?---Soldiers are called the *Sons of Mars*---Theologians, the *Sons of God*,---and, Astronomers, the *Sons of Heaven*. But yet we cannot be indulgent to the Chinese, who call their Emperor the “ *Son of Heaven*,” in quality of his being the first Astronomer, or the *head* of Astronomers in his country.

But the female symbols, that represented the vari-

ous cities, were sometimes spoken of, and to, in terms of reproach. The Prophet Ezek. calls Jerusalem the Whore Aholibah, and the City of Damascus, he calls the Whore Aholah, and loads them with every opprobrious epithet, as if the two cities had been two women of the most licentious characters; but for decency sake, I forbear to mention either chapter or verse. Jeremiah 46th c. 20th v. calls *Egypt* a very *Fair Heifer*; but after Egypt had been destroyed by the Persians, the Greeks, and the Romans, we find the Jew, John, who wrote the *Revelations*, calling Egypt “ *The seat of the Beast.*”

These *symbols of cities* must have been distinguished by a difference of dress or attributes: and as Babylon was the seat of a large empire, it must have been represented by a symbol dressed in a profusion of splendour, to shew her superiority over her tributary cities; and 'tho' Ezekiel called her the virgin, daughter of Babel, when the Jews were slaves of Babylon; yet, when Persia had destroyed the Babylonian Monarchy, the Jews, being then the slaves of Persia, rent their throats with roaring BABYLON the *great Scarlet Whore*

IS FALLEN, IS FALLEN!!!

If the French had ever conquered England, and had they been as unpolished as the Jews, they would have exulted over her fallen state; and rent their throats with roaring *Britannia*, the great *briny Whore* is fallen, is fallen. But she still remains the VIRGIN, SOVEREIGN OF THE SEA.

Enough has been said to prove, that, the virgin of Isaiah, whom the Christians supposed to have been the mother of Christ has nothing to do with the virgin of heaven, i. e. the Constellation of Virgo; whom the Hindus assert was the mother of Chrisna, i. e. the *Sun*: of whom so many strange stories are told in the Hindu books; the recital of which would swell a book to the *size of the Earth itself*. In his *infancy*, however, it is said, he led a *very humble life*; in his matured age, he is represented as leading a life of gaiety; dancing and carousing with lady after lady to the amount of a *dozen*. That he overcame all the demons of darkness, serpents and dragons: but died at last between *two thieves*. All this is purely astronomical: and alludes to the reappearance of the Sun in the sign of Virgo; to his passage through the *twelve signs* of the Zodiac in a milder age: when the twelve months

were represented by twelve *gopis* or *houris*, or ladies of yielding, which the Irish call *cropies*, and the English *W***es*: and to his disappearing in winter between Mars and Mercury.

As I have now drawn a proper line of distinction between what is considered *religion*, and science; I assure the religionist that I shall not molest him in his department; and I hope, if he enters mine, it will be in the way of friendship.

The judicious reader will see the propriety of the above digression; as it will enable me to defend the sacred *province of Urania* with more vigour; because I can now draw more powerful auxiliaries from the sacred writings of the Jews, without interfering with those that belong to the sacred person of the *great PROMULGATER of Christian Morality*; whose life and character has been too much blended with *rhapsodies on Astronomical Symbols*. But it is now time, *now*, when “the fiery passions” are beginning to yield to the *bridle of reason*—when *all* seems disposed to go in search of *long lost TRUTH*, to unclothe the mouth of her “*well*,” that she may ascend therefrom and *harmenize mankind*.

The Mythological Astronomy

OF THE ANCIENTS:

OR THE

KEY OF URANIA.



When men of learning prostitute their talents before the world as the defenders of TRUTH ; for the sole purpose of serving falsehood more effectually, they may deceive the ignorant : but how contemptible are such men in the estimation of her more learned votaries.

Christian Theologians think it their duty to write against the long periods of *Hindu Chronology* ; and in them it may be pardonable : but when a man of learning crucify the names and the numbers, of the ancients ; and wring and twist them into a form, which means something quite foreign to the intentions of the ancient authors ; but which, so mutilated, fits in with the *birth* of some *maggot* pre-existing in his own brain with so much exactness, that he *pre-*

tends to be amazed at the discovery, I cannot think him quite so pardonable.

To cut down the Hindu *divineage* of 4,320,000 years, with the *cleaver* of “*probability*,” to 4,320 years, is, at best, but a clownish way to make things fit. And then, to make his 4,320 years to have commenced 4,320 years before a *certain event* took place, and then to *seem* amazed at the coincidence, is no better than an insult to any man of plain sense. Did Captain W. think that all the disinterested part of his countrymen would seem blind, as well as those that have an *interest* in seeming so ?

But the advocates for *falsehood* gain their point if men do but lose time in replying to all the idle suggestions of their “*HUMBLE OPINIONS*” — their *probabilities* and *extravagant inferences*.

By supposing *Prithu* to be *Noah* at one time; and *Satyavrata*, to be *Noah* at another: and *Dhruva*, to be *Enos*; and *Iswara*, is made to be *Assur*, &c. it is astonishing to see what wonderful things Captain W. can prove. It is like saying, that, *black is white*; for by supposing black to be white; and white to be black; it is *very obvious*, that there can be no difference.

And after this manner have books been written volume upon volume; pretending to light men in the road to truth: but which like a *will o' the wisp*, have guided men now here, now there; until they have sunk into their graves without having once seen a *single ray of her beam-ing radiance*.

However, notwithstanding all that has been said by *Lieutenant*, afterwards Captain Wilford, and *Mr. J. Bently*, afterwards *J. Bently, Esq.* and some others, respecting the mythology of the Hindus, and their sacred numbers; it is very evident that the major part of the Honourable Society, of which they are members, are not satisfied. For in the 7th vol. of the *Asiatic Researches*, page 8, there is the following desideratum.

“ Whether the historical periods of the four
 “ ages and manwantaras, mentioned in the
 “ *Purans*, did not depend on ancient astro-
 “ nomical systems; and if so, what were the
 “ duration and times of commencement of
 “ such periods ?”

Satisfactory answers to the above questions cannot fail of being of the utmost importance to men

of science. and I am possitive that I shall answer them with such precision,

That all the learn'd in Europe will approve ;
And every *Braman* hail a new RACHA.

Time, has been variously divided by different nations ; and by many, in an arbitrary manner ; it has been divided into three ages by some ; and into four ages by others.

All the nations, from Tibet, Tibud, or *Bud-tan*, as it is sometimes called, to the extremity of the Hindustan peninsula ; and in the *same latitude*, from China to the extremity of the west, have divided time into *four ages*. These, by some authors, were the four seasons of the tropical year : but as they are nearly of a uniform length, they by no means agree with the four ages of the Purans, as the length of the Hindu ages are so very different. But if we consider them as portions of the *great cyclic year* ; which the Hindus call the *Maha-yuga* or great age, they will be found to agree in all their parts. This *Maha-yuga* contained 1,080,000 tropical years ; which contained the *four ages* so celebrated in the books of the Hindus called the *Puranas*,

In the Asiatic Res. the four ages are given in the following quantities.

1st, age	108,000 years.
2	216,000
3	324,000
4 or Kali	432,000

1,080,000

The *Prajanatha* Yuga contained 2,160,000

And the Divine Yuga contained 4,320,000

These are the numbers, about which so much folly and weakness have been displayed. And as they are numbers which may be formed various ways, their true construction may be thereby kept secret ; thus, the 2nd age of 216,000, is made to be derived from a cycle of $5 \times$ by $12=60 \times$ by $60=3600 \times$ by $60=216,000$, which is the *Prajanatha-yug* (see Asiatic. Res. vol 8. page 491).

What satisfaction can the mind of man receive from such an unmeaning play of numbers.

I hope the learned reader will pay proper attention to the *order* or arrangement of the seven numbers or ages : as I have condensed them into a narrow compass they are always easy of access.

I shall now proceed to shew how the first four were formed according to the present known pericyclical motion of the earth's axis.

We have seen in the first part of this work, how there would be formed a spiral of $22\frac{1}{2}$ volves from the pole to the equator: which must be doubled when the pole became inverted. There would then be, from pole to pole, 45 of those rounds. Now, as the ancient Astronomers of upper India reckoned 24,000 years to each round, the whole number of years, then, that the pole of the earth would take in passing from one pole of heaven to the other would be 45 times 24,000 years: which every school boy knows would be 1,080,000, what a remarkable coincidence and that, too, without *chopping off any of the cyphers!!!* During this *Maha-yuga*, or great age, the inhabitants of the earth must have felt all the various seasons that can possibly happen under every angle of the *two* poles; and while the *N. pole* was returning to its original place among the stars, the same seasons must again, be repeated. This whole round of the axis of the earth, from north to south, and back again to the north, was called the *prajanatha-yuga*, or great age of the earth; which must have taken a time double the former, viz. 2,160,000. And as their Deva-

yuga, or divine age is 4,320,000; it shews, that the axis of the earth has made two such rounds since the commencement of their astronomical observations; besides 8, or 9,000 years of a new reckoning.

But the ancient Brahmins divided their *Mahayuga* into four component parts of unequal lengths: as if its first part was the remains of the whole yuga, after the first joint of its tail had been cut off: thus the 1,080,000, would become 1,080,00; which is down right nonsense; therefore the cutting and maiming gentry range the figures thus 108,000 for the first age: which they multiply by two for the second age, and by three for the third age, and by four for the fourth age. The numbers thus obtained would fit, it is true; and may satisfy the *Captain, and the Esq.* But let me point out the way that will satisfy men of learning.

It is asserted in many parts of the *Asiatic Researches*, that, the BRAHMINS are not the aborigines of the hindustan peninsula; but that they came from a higher latitude. Mr. J. Bentley informs us in the 6th vol. of the *Asiatic Researches*, page 575, that the numbers were handed down to the present men by “Sages who were supposed to have lived in the remotest periods

“ of antiquity, to the number of *eighteen* altogether. These eighteen are now called, by way of distinction, the *eighteen original-shastras* of astronomy.” What a pity that Mr. J. Bentley did not obtain some of the names of these *eighteen* very ancient sages ! In the lat. of *Delhi* they talk of fourteen sages, called *Menus* who presided over *fourteen* Manwantaras, or periods of time.

In vol. 8, p. 289, Asiatic Res. we are told that, “ *seven* was formerly a favourite and fortunate number among the Hindus: *eight* among the Baudhists; and *nine* formerly in the west, and in the north of Assia!!! *Nine* was held a sacred and mystical number in the north parts of the old continent, from *China* to the extremity of the west.” And in the 3rd vol. p. 382, we are told that the Chaldeans, and that the Turdulians, an ancient and learned nation in Spain, had preserved the same long periods of time.

From the above data, we shall be able to draw the most positive assurances that the numbers before mentioned are *astronomical*. But how has it happened that the above nations preserved the same numbers. Let us begin with Spain. The ancient province of *Turdulia* or Turdetania,

(which is the *ancient and learned nation* spoken of) had its capital city, called **MUNDÆ**, in the 36th degree of north lat.—**BABYLON**, the Capital of Chaldea, had existed but 470,000 years, in the days of Alexander; and being built by the Assyrians, whose capital city was **NINEVAH**; the learned men, therefore, when they established themselves at Babylon, preserved the *ancient numbers* of **NINEVAH**, their mother country; which, like **MUNDÆ**, stood also in the 36th degree of north lat. And if we trace, upon a map or globe from *Mundæ to Ninevah*, onwards to the east, till we arrive at China, we shall find the line pass through **BACTRIANIA** and **TIBET**, **TIBUD**, or **BUDTAN**, i. e. the **COUNTRY OF BUDH**; and the famous Vale of **CASSIMERE**, so celebrated by the *ancient Bramins*.

These places; “ From China to the extremity
“ of the west, had the *same* mystical numbers.”
And, why? because the people there lived under the *same* elevation of the pole!!!—They all saw the great **DIAL-OF-THE-DEITY** from the same point of view,—they all saw **MERU** from the 9th stage of the world, i. e. the 9th climate; from which, **MERU** would be seen as a **PYRAMID** WITH **NINE** STEPS: while from the lat. of 32,—the **EIGHTH STAGE** of the world, or 8th climate, **MERU** would be seen as a cone or pyramid with

RIGHT STEPS.* At DELHI, in 28 degs. which is in the 7th stage, or climate, of the world, they represented the pole, or meru, by a cone of SEVEN STEPS. Hence, we find, the cause, which induced the ancients, in the above latitude, to venerate the nos. 7, 8, 9, was astro-geographical; and hence also we see the impossibility of making the astronomical numbers of a large empire agree with one capital. Consequently the numbers of 36 degs. cannot agree with the numbers of Delhi in 28th deg. nor with those of Benares, in 25 degs. nor with those in any other part more southward.

But let us see why the astronomers in the 36 deg. divided the great age of 1,080,000 years into four parts of such unequal lengths.--Rectify the plate *Cyclob'thiad* in part 1st, to the given lat. by putting the pole to 36 above the north horizon. Very well.

THE FOUR AGES.

We will begin with the Cali-yug or fourth age, because that is the most celebrated. At the setting in of the Cali-age, in the lat. of 36 degs. the tropics must be 54 degs. from the equator.

* See Tower of Babel, Part first.

"The summer tropic would coincide with the north horizon, and extend up to the 72 deg. of *north altitude*; and the winter tropic would coincide with the south horizon, and describe a circle round the south pole, to the 72nd, deg. below the south horizon. By inspecting the plate you will perceive, between the horizontal thread and the poles, that there are 9 divisions of 4 degs. each. And as the tropics, at this time, are receding from the equator, we know, that in 24,000 years, according to the testimony of *very* ancient observers, the summer tropic, would be 4 degs. nearer to the north pole; and as there are *nine* such steps for the tropic to ascend before it would coincide with the north pole, there would be nine times 24,000 years before the middle of their cali-yug: and of course there would be nine more such periods before the end or close of their Cali-yug.

These then are the *eighteen original shastrars* of astronomy! which being multiplied by 24,000 will produce the celebrated number of 432,000 without having recourse to the childish whim of Mons. DUPUIS of "Arranging a few figures in "arithmetical progression in a *decreasing subtraction* of a *first elementary number*."

Now let us proceed to the first age. We have

seen, at the end of the *Kalee* or *Cali-yuga*, that the tropics would be 36 degs. from the poles. The northern tropic would, therefore, extend from the north horizon to the 72nd degree, or to within *eighteen* degrees of their zenith; which is another remarkable point in the starry canopy; and which would be the boundary of the next yuga. The tropic, then, in this age had to pass over only a space of 18 deg. or *four divisions and a half*, out of the 45. But 24,000 multiplied by four and a half, is 108,000, which is precisely the number of years in the first age in the lat. of 36 degrees. The next remarkable point in the *meridian* is that which is intersected by the equator; let it be the boundary of the SECOND AGE. From the *zenith* to the equator we find 36 degs. or *nine* divisions of 24,000 years each, which amount to 216,000; the exact number given us by the “*crafty sons of Brama.*” in their ancient *second age*; in the lat. of 36 degs.

The next point on the meridian below the equator, is the *south horizon*; this forms the boundary of the THIRD AGE, which continues whilst the tropic passes through the 54 degrees, or 13 divisions and a half; and 24,000 multiplied by 13 and a half, will give 324,000, the number of years in the third age.

We have now seen that the ancient Hindus did not form their sacred numbers from *visionary dreams*, or *childish whims* : but from real ASTRONOMICAL OBSERVATIONS, through a series of 4,320,000 of *tropical years*. Before the commencement of which time, astronomy must have long occupied their attention. I am aware that Mr. John Bently* has given the component parts of the Divine Age in a *seemingly different* way.

His numbers are, for the

“ Satya-yug	1,728,000—	or 4th age
Treta do,	1,296,000—	3rd age
Dwaper do.	864,000—	2nd age
Cali do.	432,000—	1st age

Divine 4,320,000 Age

Why Mr. Bently has compounded the divine age in the way he has ; rather than by multiplying the maha-yug of 1,080,000 by four, I cannot guess ? nor has he assigned any reason for it. He has also placed one age twice over, to different numbers. Does he not know that the Cali-yug is the age of the *annual FLOODS*, and, that the

* vol. 5, page 16.

Satya-yug means the SAME AGE? For though *Cali-yug* means the age of *extreme heat*; the *extreme* heat can only happen in that age, when the Sun is on the SATY, i. e. *the monument of Budha*—THE S. POLE. But let us rescue the above numbers from that confusion into which the above *pretended advocate* for TRUTH has thrown them. As the great age of 1,080,000 years has been repeated four times; its four component parts must also have been repeated as often.

Thus 4 times 432,000	are	1,728,000
324,000	—	1,296,000
216,000	—	864,000
108,000	—	432,000
<hr/>		
1,080,000	—	4,320,000
<hr/>		

I wish Mon. Dupuis could see with what harmony I have arranged all these numbers *without casting away any of the NOUGHTS!!!*

We have now seen that all the mystical numbers—these grand divisions of time, have been measured out to man by the POLE—that great INDEX of TIME upon the DIAL OF THE DEITY.

And we shall see a further corroboration of the Fact, as we examine the hindu *subdivisions* of time. But to avoid confusion, we must take our station in one fixed latitude ; let it be at Delhi, in the latitude, of 28 degrees. Here, of course, we find the numbers different ; here we no longer find the veneration for the *nine*, nor the *eighteen original Shastras* : but the number *seven*, and the fourteen Manwantaras : and it is very likely, that here they might reckon each Manwantara, or round of the equinoctial points, at 25,000 tropical years. For we are not to suppose that, because the ancients reckoned 24,000 years only, to each round, that was the precise quantity ; that was the nearest even number that could be divided by two and by four without remainders ; and hence the ancients have furnished us with a period of 6,000, and one of 12,000 years ; for in 6000 years the *Solstitial Colures* would come to the equator : and in 12,000 years they would have gone backwards six signs ; and the summer constellations would be changed into wintry ones ; which in 12,000 years more would be reinstated in their former splendour ; and be once more considered as “ *glorious angels of light.*”

But we are quite certain, that there were more than 24,000 in each round or manwantara ; be-

cause in the 2nd vol. of the A. R. p. 131, we are informed that the *last round* of the *brazen age* contained 27,000 years. From which, we find, that, the hindus had a way of putting in a few more years, at certain intervals of time, to keep their reckonings free from confusion ; just as we do with our five hours and forty nine minutes of time, over 365 days. Into every fourth year we put 366 days. What a difference in the scale !

But the hindus have expressed this circumstance in a manner highly poetical, and therefore, I am willing to allow men that are blest with *dull organs*, to be a little *waspish* when they read the following hindu account of the fact.

“ The great *ancestor* of YUDHIS’TIR reigned 27,000 years, at the end of the brazen-age.”—That a *man* should reign 27,000 years seems incredible ; but as I am not favoured with *his* name, we will make some enquiry about his son YUDHIS’TIR or JUDHIS’TIR. We are informed that “ Yudhis’tir, was the *first* of the six SACAS ; he was *born* on the *Sabe-Sringa* or mountain with 100 peaks, at the extremity of the world ; *beyond which nobody can go.*’ And “ that Yudhis’tir or Judhis’tir, began his reign immediately *after the Flood.*” and vol. 9, p. 364 we read, The *beginning* of the Cali-

“ yuga in the reign of Yudhis'tir.” Though these two last statements seemed to disagree, yet they are proved to be true, from this fact, that the reign of Yudhis'tir began when the tropic touched the north horizon; which it must have done both at the beginning and ending of the Cali-yug.

This Judhistir was the first of the *six* SACAS : which shews the origin of the history to have been in or about the latitude of 24 degrees, from whence the pole, amongst the ancients, was represented as *a cone with six steps*, or a *six coiled snake*; where, also, by dividing the 432,000—the Cali-yug of 36 degrees, by 12, the divisions in the Cali-yug of 24 degrees, they make *each round* of the equinoctial points to be 36,000 years, instead of 25,000 ; but this *error* is easily accounted for, when we consider, by how many *truth-destroying monsters* their country has been overrun.

Very fortunately, for Astronomers, we are furnished with five names out of the six Sacas ; and these are enow to prove that they are the six pericyclosical volves round the north pole. The first is *Yudhis'tir*, the second is *Vicrama-ditya*, the third *Salavahana*, 4th *Vijaya'dhi-Nandana*, and the sixth and last was *Bali*, or *Bata*. *Yudhis'tir* or *Judhis'tir*, means the *outer circle* of the

six ; from *ieda* or *yudah*—*the extreme end*.—His reign was at the *extreme end* of the yuga, i. e. the first end—the beginning ; and as there are six in all, the last must ascend to the pole : but the name of the sixth saca who is the last, is *Bali*, now *Bala*, is the *temple of Budha* ; i. e. the north pole ! This hindu word *bala*, the mountain of Budha, is closely allied to the latin *ballum*, a mound of earth, or bank.

It is impossible for *scepticism* itself to desire stronger proofs of *astronomical antiquity*, than those which are every where found among the various tribes or casts of the Hindus ; if *but a few* of their numbers and names have been preserved.

But these people have not only registered a knowledge of heaven ; but they have also given us a knowledge of the earth. They have given us the latitude and longitude of *that island of splendour*, (mentioned by *Plato*, and some others in Europe and Africa, by the appellation of *ATALANTIS*) which they call *Atala* : and in vol. 8, p. 286, A. R. it is called *Atlantis*. The following passage is, therein, said to be taken from the Puranics.

“ This *Atlantis* was overwhelmed by a flood”

—Plato says it was swallowed by an earthquake in one night, about *nine thousand* years ago. But as this island was on the 7th stage of the world, or in the 7th climate, I shall notice it more fully when I go back to *Delhi*,

This *Yudhis'tir*, the first *Saca*, was born at "*The extremity of the world*" *Vicrama'ditya*, the second *Saca*, was born at *Tramba*, or *Tamra-vali-nagari*, a town, abounding with copper. These gentlemen are clothed with MYSTERY; but the *sun of science* will dispel the fog.

Elevate the pole of a Ter. Globe 24 degrees above the artificial horizon; and then turn the Globe about until 70 degrees east longitude from London be under the meridian. The town of *Radimpour* will then occupy the zenith; and, a little to the east of which, at the mouth of the river *Paddar*, is the town of *CACHA*; and between the *Paddar* and the mouth of the *Indus* is *Jaganat*; which stands near the centre between the two rivers. To the northwest of *Jaganat* is a desert of rugged mountains, called the mountains of the *household gods*. These mountains, the sea, and two rivers, are boundaries to a country, of which, *Jaganat* is the centre, and *Cacha* at the extremity, by the sea, in the latitude of *twenty four degrees north*.

From all these considerations, I suppose that the history of the *six Sacas* originated in this part of the vast empire of Hindostan. *Jaganat'hi* is allowed to mean *the Lord of the universe*, and *Cacha* approximates in sound to *Sacer*, holy; whence the *six Sacas*, or six holy personages, were invested with dignities, &c. We are *quite certain*, however, that in the 24th deg. of north latitude, the inhabitants could see but 24 degrees between their horizon and the pole: in which space the pole of the ecliptic would seem to describe six rounds, by the present rate of its motion. The hindus of *Cacha* in giving names to the six divisions of the polar space, and in speaking of the ravages of the elements as the summer tropic slowly passed up to the pole and returned again to the horizon, as of the conquering deeds of great monarchs, have not only made a surprising display of astronomical and geographical knowledge, but have greatly embarrassed the Europeans who are disposed to read their histories. The Europeans can easily believe, that the personified *Decans* were real human beings.

The equator is known to pass by ten degrees of the ecliptic in about 700 years, or one sign in 2100 years. The personification of the twelve grand divisions of the ecliptic are received by many nations as 12 Gods, or holy personages: but tho'

the equator allows 2100 yrs. for the reign of each yet I have no where seen that any nation speaks of beings whose lives continued just so long. The Egyptians personified every *ten degrees* of the ecliptic ; the representatives of which are called Decans, whose reigns continued, upon an average, about 700 years each, or while the equator passed over *ten degrees* of the ecliptic. That these symbols of space were named agreeably to the season and operation of the elements, during the passage of the sun through each division, can admit of no doubt: And according to the rules of astrology, the first *decanate* or *ten degrees* of a sign, are allowed to possess more influence than the other. And when personified must have been represented as *a chief among three*. In the *oblong zodiac* of Tentyre, in which the pole is parallel with the ecliptic, we see the twelve signs thus divided ; but as there is a breach in the ceiling between Virgo and Leo ; it may be disputed whether there was one or two Decans in the broken part ; the length of the fracture in the plate of DENON would admit of two ; and if so, there must have been *thirty seven* in all, i. e. eighteen on the one side, and nineteen on the other. Of these thirty seven, the *sun* must have been represented as president.—The sun was frequently called the Lord—the Master—the Ruler, &c. He was called by the jews and some

others, ADONI or ADINO ; and it is very remarkable that *Samuel*, the Hebrew historian, in the 23rd Chap. 2nd Book, has given the names of the *thirty seven* MIGHTY MEN OF DAVID, many of which, if not all, agree with the functions of the 37 Decans of the Zodiac in Tentyre as they must have been posited when the Constellation of Leo was in the bottomless pit, i. e. at the south pole. it is further to be observed that the Captain, or Chief of the first three is called *Adino* ; which epithet is as applicable to the sun as it is to God. *Benaiah*, the *Son of God* was Chief of the second three. *Abi-albon* was, also, the Chief of three; this would be very well rendered into English by *Father of Snow* ; an epithet that strictly agrees with the first Decan of the month of snow, If the reader will peruse the above chapter, he will there find that the mighty men of David are classed in companies of *three*, after the manner of the Egyptian Decans ; and that many of their names are applicable to the seasons of the year.

But, after all, the passage of the equator through each *Decanute* of the ecliptic allows about 700 years for the reign of each of the representatives ; which seems to have given rise to the idea that men formerly lived to that age : but astronomers having personified the whole

round of the pole or the equator, by one symbol ; whose reign continued for 24,000 years, it is thought to be incredible that a man can live so long ; even those who believe that *Methuselah* lived 969 years, as a real mortal man, are not willing to believe that the ancestor of Yudhis'tir could live as a man 27,000 years ; but willing to *preserve* THE MAN, they solve the difficulty, by *casting away some of the noughts*. I shall, on the contrary, preserve the names and noughts, tho' I *destroy the man*, by proving the six Sacas to be *six spaces of the Polar sky*, included between six parallels of declination surrounding the north pole, at four degrees asunder ; which were formerly as many places occupied by the tropic during a run of 300,000 years.

The globe being rectified to the above latitude and longitude, let there be described round the north pole six concentric circles at four degrees asunder ; then the last or sixth will coincide with the horizon ; and the whole together would represent *Meru* with six steps ; the lowest of which formed by the outer circle of the six, would coincide, also, with the *extremity* of their north horizon, the space above, included between that and the next circle was called the region of Yudhis'tir, from *ieda*, *yuda* or *juda*, the extreme end.

Yudistir was born at the *extremity* of the world *beyond which nobody can go*. The precise point of contact, formed by the horizon and outer circle will be found, by inspection, to be in 66 degrees, north lat. and 110 west lon. which is described by the hindus as a place of very high *impassable mountains*, beyond which nobody can go ; This geographical fact will pay us for unravelling some of their mysteries.

During the time the tropic passed through the 2nd space of the northern sky, which is included between the 4th and 5th parallel circles round the pole, the elements were said to be under the influence of Vicramaditya, the 2nd Saca, of whom it is said that he ruled over *eight hundred vassal Kings* !

Are we to understand that all these slavish kings lived in India at one time under the government of an *earthly* sovereign ? Ought we not rather to suppose, that, when the summer sun was six or seven degrees above the north horizon at midnight at midsummer, and six or seven below the south horizon at their sunless noon in winter, that, *all the sovereigns on the earth* were slaves to the tyrannical elements ? But Vicramaditya was born at *Tramba*, which is a town *abounding*

with copper, according to the information given in the Asiatic Researches.

The finding of this town will pay us for much labour. Let the globe remain as before, and you will see that the 5th circle from the pole, crosses the circle of the meridian four degrees above the north horizon, which is at 70 degrees north lat. and 110 west longitude, or nearly so. Here began the 2nd region of space, or here, in poetical language, was born the 2nd Saca called Vicramaditya; and, behold! to our amazement, here is the *copper mine* in North America!!! And though the *town of copper* no longer exists, being overwhelmed with a deluge of sand, as the hindus inform us, yet we are certain that the mine must have had men; and men must have had habitations; whose utensils would be chiefly of that metal which was produced by the mine!!!

What can the *infidels to hindu science* say to this? Will they still say that they might be acquainted with the present motion of the pole, and that they might amuse themselves with tracing all its consequences, and in erecting monstrous symbols to express them? But how did they become acquainted with the latitude and longitude of the *copper mine* in North America? They are much

further from it than we are, and yet we are but now sending out men to explore that region.

The sixth and last Saca must be the circle round about the north pole at four degrees distance, and which extended up to the very pole—called the mountain or temple of Budha. And behold! this division of space was personified by the epithet of *Bala*, i. e. *the Mountain!* From the agreement of all these facts with the polar motion, we are quite sure that the six Sacas were not human beings that made war with one another: but that they were names given to imaginary beings, of which they related stories that kept alive, in their minds, the history of the elements, and the state of nature in remote antiquity.

I shall next proceed to shew that the seven Menus and the fourteen Manwantaras are of the same *genus* with the six Sacas; and their being seven in number direct us to look out for their generation in the lat. of 28 deg. which is very likely to have been at DELHI.

We now find ourselves entering a new Theatre of celestial observation; in which the sons of Urania have testified their vigilance upon a more elevated stage: and of course some of their numbers must be unlike those given by their brothers

at Cacha, on the sixth stage ; whose Cali-yug was confined to 12 rounds of the equinoctial points ; or, whilst the tropic passed through the six concentric circles round the pole : but here, in the lat. of 28 degs. their Cali-yug must have continued while the equinoctial points made *fourteen revolutions*, which the Bramans denominated *fourteen Manwantaras* : or while the tropic passed through the *seven concentric circles* described round the pole ; which the Brahmins denominated *seven Menus*. Hence, it is easy to conceive how the astronomical numbers of the Hindus *may vary*, and yet agree with the truth-directing FINGER OF URANIA, as it has been seen to point upon the *Dial of the Deity*, from different stages of the world.

In the A. R. we have the names of three Menus, with the leading traits of their reigns. In vol. 2, ps. 116 and 117, we have the following information from Sir W. Jones. “ In the present day
 “ of BRAMA the first MENU was surnamed SWA’-
 “ YAMBUVA, or son of the *self-existent*.” In page 117, he says, “ of the five Menus who
 “ succeeded him, I have seen little more than
 “ their names ; but the Hindu writings are
 “ very diffuse on the life and posterity of the
 “ *seventh* MENU, surnamed VAIVASWATA, or

“ *Child of the Sun.* In the reign of this SUN-
 “ BORN MONARCH the Hindus believe the whole
 “ earth to have been drowned ; which general
 “ destruction is the subject of the first *Purana*,
 “ or sacred poem, which consists of FOURTEEN
 “ THOUSAND stanzas.”

In vol. 9, A. R. we are informed that the name of the *fourth* Menu was called *Tamasa* on account of the *total* darkness which then overspread the earth.

Although I have not been able to obtain the names of more than three of the seven Menus ; yet, as they are the first, the fourth, and the seventh, we shall be able to satisfy ourselves of the rest, from the consequences attending these.

The pole of the globe must now be elevated so as to admit seven concentric circles round the pole at four degrees asunder, which would be 28 degs. above the north horizon : and as there must be 28 degs. between the south horizon and the south pole, there would be room for seven circles at 4 degs. asunder round the lower pole. And as the Bramins of Delhi ; or in 28 degs. north latitude, have given us the consequences attending the winters of their Cali-yug, it is to the seven cir-

cles below the south horizon that we must now turn our attention. But the mind will receive the same information from the plate of the Cyclops, as from the globe ; by elevating the pole of the revolving plate to 28 degrees : then will there be *seven divisions of four degrees* each, between each pole and its respective horizon. And as the Cali-yug, in every country, must begin when the tropic, receding from the equator, first touches the horizon ; and here, i. e. in 28 degrees, it would arrive at the poles in *seven periods of time* ; called *Manwantaras*, And in seven more such periods of time, the tropics would have passed over seven divisions on the other side of the poles ; which would again bring them to the north and south horizon, as they are returning to coincide with the equator. These fourteen periods constituted the Cali-yugat Delhi, and are called *Manwantaras* ; from *Menu*, regulation ; and *Antara*, a period of time. See A. R. It is very remarkable that *Maah* is the Hebrew word for regulation.

Now, the *seven divisions* above and below each pole would be included in *seven concentric circles*, at four degrees asunder, round each pole. These are the *seven Menus* or divisions of the polar sky, through which the tropics had been seen to pass in their Cali-yug.

As soon as the tropic descends below the south horizon, the sun, in winter, *would be below the south horizon*,—it would be in the dominion of the *first Menu*, and Sir W. Jones informs us that the first Menu was called *Swa-yambhuva*.

We find then, that in the reign of Swayambhuva the sun was below the south. Now let us see who, or what Swayambhuva was, it is compounded of three Hindu words—SWAR, the Solar Orb: YAMA, regent of the south or lower world or Pluto; and BHUVĀ, the Earth; which makes *Swa-yam-bhuva* to be the SUN *below the south or in the realms of Pluto*; for Yama is acknowledged to be synonymous with Pluto.

The name of the next Menu, which occurs in the 8th vol. p. 229, A. R. is that of the fourth (which I suspect to be misplaced, from the circumstance attending his reign, which more strictly agrees with that of the *fifth Menu*.) It is said “his name was called TAMASA from the *total darkness* which then overspread the earth.”

If there be no mistake in this little scrap of Oriental History,—if Tamasa is really the name given by the *ancient Hindus* to the *fourth MENU*,

Then TAMASA the *fourth* Menu

ought to be written in letters of *Adamant*. Of this *Tamasa*, the ASTRONOMER, the GEOLOGIST, and the CHEMIST ought alike to enquire; whether it was the fourth Menu of the *first* Cali-yug; or of the second, &c.; for, in our time the sun must be down eighteen degrees below the horizon before it will be *totally dark*, which will be in the middle of the *fifth Menu*! which is included between the second and third circles round the south pole. And the *author of the REVELATIONS* in giving us his version of the seven Menus, in his 16th c. v. 10, informs us that the Pagans of *Patmos* assured him that the total darkness did not take place till the reign of the *fifth Menu*. His words are “ And the *fifth Angel* poured his vial upon the seat of the *beast*; and his Kingdom was full of darkness! This fifth Menu, or *Angel of John*, is one of the polar divisions of the *last Cali-yug*, which I shall demonstrate when I analyze the *astronomical parts* of the Hebrew books, of which the *Revelations* is one: from which we assure ourselves that the Pagans of *Patmos* in their religious ceremonies, connecting the great events of natural history with those of astronomy, have informed us that, in the *last yuga* of *Cali*, the sun, must be *more than sixteen* degrees below

the horizon before it was totally dark; or before daylight ended: but if total darkness commenced when the sun was *less than sixteen degrees* below, or in the reign of the fourth Menu, as is asserted in the A. R. then, it is evident, that the atmosphere must formerly have been *more dense* or *more extensive* than it is in our time; or was in the time commemorated by the *Priests of Patmos*; according to the testimony of *him* who wrote the book of the Revelations.

The *extension* and *density* of the *atmosphere* are points which are not connected with my present work. But much do I lament that I have not been able to obtain the least *glimmering* of light relative to the *precise time* when the fourth Menu was “ called TAMASA from the *total darkness* which then overspread the earth. When the women of *Syria* mourned for the *death of Adonis*, or the *lost sun*; the Prophet *Ezekiel* expressed it by saying he saw “ women weeping for *Thamuz* ;” which in Hebrew signifies the concealed or the hidden; as the sun must be, when daylight disappears. The *Tomb of Adonis* was not designed, among the ancient Syrians as the *tomb of a mortal man*; whose name was *Thamuz* or *Thaumuz*; nor is it very likely that a *Jew* from Palestine, called *St. Thomas* was buried in India.

The tomb of that name in India, mentioned in the A. R. is more likely to be one which was erected to *Tamasa, the Sun concealed*; as it must be wherever it is *totally dark*.

VAIVASWATA or *Child of the SUN*,

was the *seventh Menu*.—PHAETON was, also a *Child of the Sun*, who set fire to the earth, by driving the chariot of the sun up to the pole. But “in the reign of this *sun-born MONARCH*,
 “ *Vairaswata*, the whole earth was drowned;
 “ which general destruction is the subject of the
 “ first purana or sacred poem which consists of
 “ 14,000 stanzas.

Ovid, in his Phaeton, describes the *summers* of that age, when the sun visited the poles; but the Hindus have given us the consequences which must have attended the *winters and springs* of that age or *Yuga*; but more particularly those in *that part of the age* when the tropic was within the first circle round the pole, at the distance of *four degrees*; which must have continued *fifty thousand years* with aggravated violence: from which Ovid took the materials of the story of *DeucALIAN*!

Another sect of Hindus denominated those por-

tions of polar space by the appellation of *Budhas*, or *Tirt'han-caras* : of which they reckon *seven* ; and to whom these *Sectarians* attribute actions as to great monarchs. However, one specimen of their history will be enough to prove their astronomical origin. In vol. 9, p. 302, A. R. we are informed by — Colebrooke, Esq. that “ The last *TIRT'HANCARA* became incarnate towards the close of the fourth age in the womb of *Trisala*, a princess of the *CASYAPA* family.” Now *Casyapa* is the sixth *Budha*, of whom *Tirthancara*, the 7th or last was born,— whose reign finished the age of horror, or the fourth age, after which, *the tropic*, again ascending above the south horizon, the sun would be visible every day for several hundred thousands of years to come : which circumstance was expressed by the *Jinas*, by saying the sun or *Budha* was born for the purpose of *confounding Demons*, &c.

In vol. 2, p. 122, we have the following : “ From a book called the *Nectar of the Bha'gawat*, written in poetry, there is a couplet on *BUDDHA*, of which the following is a literal translation :

“ He became visible, *the-thousand-second-*

“ year-of-the-Cali-age *being past* ; his body of-
 “ a-colour-between-white-and-ruddy, with-two-
 “ arms, without-hair *on his head.*”

“ N. B. *Cicata* is supposed to be a wood near
 “ Gaya, where there is still a colossal statue
 “ of Buddha.”

Let us endeavour to reduce the above information to the *standard of European intelligence.*

The Sun, in our time, is seen in an angle of about 32 minutes : but to avoid fractions we may take its diameter at 30 minutes ; and its semi-diameter at 15 minutes. At the end of the Cali-yug, the tropic, coinciding with the south horizon, would place the *centre of the sun* upon the point of intersection, at noon on the shortest day. At the *end* of the Cali-yug, then, there could be seen but *half* the body of the sun : and as the tropic would rise but *one degree* in 6,000 years ; it would rise *half* a degree, or 30 minutes in 3,000 years and 15 minutes of a degree in 1,500 years. In 1,500 years, then, after the Cali-age *being past*, the whole body of the sun might be seen above the horizon on the shortest day. But the *Jinas* of Hindoostan have recorded that the sun or Buddha *became visible*, the 1,002nd year after

the Cali-age was past. But it was at Cicata where he became visible. Is it not likely that Cicata may be a place a little matter elevated, from which fortunate situation the whole of the sun might be seen 3 or 400 yrs. sooner, and which might induce some speculative men to erect a colossal statue of the Sun or Buddha upon that spot, to commemorate the event; or, for *the profits* that would arise from the visits of pilgrims. His colour between *white and ruddy* agrees very well with the *horizontal* position of a *noontide sun*; whose *feeble light*, or *want of rays* was represented as a *head without hair*: and as they used to represent the *greatest power of the sun by many arms*; *two only* were thought sufficient to represent his weakness in this stage of his life. Among the nations in the west of Asia or about the shores of Mediterranean they used to represent the power of the summer sun by putting a great club into the hands of Hercules; but to express the sun's want of power in winter, they put a *spindle* into the hand of Hercules. It is further said of Hercules, that he slew the hydra with firebrands that he received from Iole or Iolaus. And do we not all know that those *rays of the sun* which he borrows from the month of *July* are more destructive to *our waters*.

The Jews, however, in their description of the

summer and winter suns, have kept nearer to the Hindu figure of expression. The name by which they have *personified the sun* is SAMSON or *Shimshn*, from *shimish*, the sun, or fire of fires; a very proper epithet for the sun; like *Hercules* from *her'cali*; hero of heat.

In all the fables of the sun, the representative hero is always made to be a *vanquished victor*. The two personifications of the sun, *Hercules* and *Appollo* were conquered as well as conquerors, like the sun whom they were intended to represent, who *conquered* in the summer, but was overpowered in winter. These vicissitudes have been beautifully preserved by the hebrew poet in the story of *Samson* and *Delilah*. This story is told with such seeming simplicity that it appears to have nothing about it that is of a mythological nature; which I take to be a proof of the great judgment of the writer. He has not, however, made any great display of geographical knowledge, having confined *his hero* and his actions within very narrow limits. The Jews at that time knew of no other enemies but the *Philistines*: their hero, therefore, was made to overcome them, by whom he was overcome.

His chief weapons of destruction were a Jaw-

bone of an ass and *fire brands*, with which he did so much mischief to the Philistines and the vegetation of their country. The firebrands of Samson are exactly upon a par with the fire-brands of Hercules; for Palestine the field of Samson's actions is a barren soil, to which the sun beams in summer must have been very hurtful. But why Samson the fire of fires, or the sun was made to scatter his fire brands by means of *foxes* I have no guess: I think it is an incongruous translation; as the word in the Hebrew for *Fox*, means *fist*: but to make the sun throw his beams or his fire brands about with his fist, is not so neat a way as that of converting his *rays* into *arrows* and flinging them into space with a bow. There is, however an astronomical beauty in the *jaw-bone* of the *Ass*, which makes me willing to overlook the strange whim of comparing *the sun* and *his rays* to a *man throwing fire brands*.

Although many of the anecdotes in the history of Sampson evidently belong to the astronomy of the Cali-yng when the sun used to disappear in winter; yet we find them mixed with others that bespeak the time when it is supposed to have been written. About 3,000 years ago the *Solstitial Colure* passed through the *Constellation of Cancer*, in which there are two stars called *Aselli*,

i. e. the *Asses* ; one of which is on the *ecliptic* ; and as the Sun's beams were very destructive to the vegetables in the *barren soil of Palestine*, when the Sun was in *conjunction with the star called the ASS*, its baneful influence was expressed in the flowery phraseology of the east, by saying that *Samson* or the *Sun* scatters his *flaming vengeance* armed with the mighty *Jaw-bone of an Ass*.

In the feasts of *Vesta*, the goddess of fire, the bakers used to put crowns of bread upon the heads of the asses ; to denote that the *Sun was in conjunction* with that animal when they had bread made from new corn.

This must have been about *thréé thousand years ago*, because in our time, the star in the *tip of the Bull's south horn* is within seven or eight degrees of the *Solsticial Colure*. But after these things *Samson* ascends the *top of the rock Etam* ; from which he is dislodged, and then he *descends into the valley of Sorek* where he finds *Delilah*, who cuts off his *SEVEN locks* and *shaves his head* ; he is thereby deprived of his great strength, is taken by the *Philistines*, who *put out both his eyes*.

This is a true picture of the sun in the age of horror, whose *rays* must all disappear in the *great night* of winter ; when the Demon of which put out *both his eyes*,—emblem of *total darkness* ! That these anecdotes belong to the sun in the age of horror is evident from the names which are given : for the *father* of Samson is *Manoah*, which like *Menu* is from *Manah* : and the Hindus inform us that *Menu* was the *offspring* of the *Surya—the Sun* : but here we find that the Sun, or Samson is the *offspring* of *Manoh* or *Menu*. *What a remarkable coincidence !*

But Samson was overcome by *Delilah*. This is more remarkable ; for *Delilah* means the *great or sufficient night*, as it is compounded of *Di*, sufficient ; and *lilah* or *liloth*, night—*liloth* is, also, the Hebrew for owl, the bird of night : it is also a name for the *moon* ; because it shines in the night. This Samson the son of *Manoh* had his head shaved of his *seven locks* and *both his eyes put out by the great night !!!* and we are further informed, that after having *been in prison* his *hair* began to grow again till he had gained *fresh vigour* ; when he again performed amazing deeds of valour.

The story of *Hercules* and his *twelve labours* is

generally understood to relate to the *Sun* and the *twelve* Zodiacal constellations: his *vanquishing the Lion* alludes to the time when that constellation was at the south pole. *Samson the Hebrew Sun* also slew a *Lion*? But the Hindus assert that, the *Lion* killed the sun *Chrisna*, vol. 3, p. 290, A. R. The *Sun* in that age annually ascended to the pole—the *Mountain of Budha*: which fact has been kept in sight by most of the ancient poets.—*The Sun*, PHAETON, was upon the mountain;—*The Sun* HERCULES was upon the lofty mount OETEN; * and *The Sun* SAMSON was placed by the Hebrew poet, upon the rock ETAM !! †

The *seven locks* of hair given to *Samson* in his *greatest strength* point out the origin of the story to have been in the latitude of 28 degs. or on the *seventh* stage of the world: but in what longitude it does not appear. If, however, I be allowed to hazard a conjecture I shall give the Jews a very different origin to any other writer whose works have come within the *narrow limits* of my reading.

It is allowed by all that they were *slaves* in Egypt, that is, they were men that had *no land of*

* Ovid's Met. book 9, line 204.

† Judges, Chap. 15, Verse 8

their own, either in Egypt or elsewhere. And moreover they were always a people distinct from the Egyptians, and consequently *vagabonds*. As there are no writings to be found that furnish the world with a rational account of the above *singular people* previous to their entering Egypt, every man is at liberty to supply the void. That such a people was in Egypt we are sure ; that such a people came out of Egypt, we are sure, also ; but from *whence* they came, and how long they had been there previous to their departure we are not so certain. Here we must look round the world for *historical facts*, and then try what light may be derived from their union.

‘ The *Delta*, or Lower Egypt was anciently a “ *Tongue of the Egyptian Sea*,” which in time became firm land. It must, however, have passed through several stages which may be quicker understood than described.

The extensive level of mud, abounding with stenchy pits, must have been one of its stages ; the soil and air of which were very unfit for the residence of man ; all the difficulties, however, were encountered and overcome, by a people who were not Egyptians ; for history informs us that the Egyptians *warred against them* after the country

became fertile, &c. But from whence came a population so wretched as to first undertake so forlorn a task? None, sure, that could set their feet upon firm ground would quit it to drain a bog, where PESTILENCE must have held her *head quarters*; and which had, perhaps, for ages been *the greatest safeguard* of Egypt from the Kings of the east,

Let us now turn our attention to another part of the world. We have seen a large fertile country *slowly rise* above the level of the sea; formed entirely by the annual depositions of the soil brought down by a tremendous river. Now let us turn our attention to a picture of an *opposite* nature;—to the sudden *submersion* of a large *maritime* island—the island of *Atlantis*. The disappearance of so vast an island in one night's time, must have occasioned scenes of the most terrifying aspect. How would her sons, coming from long voyages, feel; who, expecting to find a family and home, found *children, wife, home, and country gone*!—all swallowed down by that turbulent and *never-sleeping dragon*, the sea! Ship after ship would arrive at the *spot* where harbours had welcomed them home. And those on the land that survived the dread shock, were alike doomed as vagrants to roam. Here, then, we have found

a numerous body of miserable wretches who were not *deserters of their country*, but whose *country had deserted them* ! and as that country had long been mistress of the sea, her sons, who survived, disdaining, though in distress, to become the subjects of other realms, might be supposed to endeavour to maintain their independence by subduing the *venomous LERNEAN SERPENT*, or *pestilential bog of the Nile*.

The existence of the above island has been much disputed; although it has been so accurately described by *Plato*; but it seems that the chief objection of those writers against its existence is the *antiquity* of its fall. *Eleven thousand years* seem to frighten the writers of modern Theology : but it could not have been thought so extravagant in the days of *Plato* ; for surely some contemporary writer would have given his objection. But unfortunately for the opposers of antiquity, *Plato* has described the west indian islands and *America* which are *known to exist*.

I have not had the advantage of reading *Plato*, in his original language, the Greek ; but extracts in English, are given by good authorities, on most of the subjects on which that philosopher wrote ; and there is scarcely a book on geology to

be found that has not given us an account of the loss of that island of splendour and power called *ATLANTIS*; from which, it is very likely, that the *Atlantic Ocean* derived its name.

At the word *Atalantis* in most of the Encyclopedias you may find something about it, as well as in other books: where you are informed from *Plato* that “About nine thousand years have
“ passed since the island of Atlantis was in being.
“ The priests of Egypt were well acquainted
“ with it; and the first heroes of *ATHENS* gained
“ much glory in their wars with the inhabitants.
“ This island was as large as *Asia Minor* and
“ *Syria united*; and was situated beyond the
“ *Pillars of Hercules* (or Strait of Gibraltar)
“ in the Atlantic Ocean: from which there was
“ an easy transition to other islands in the neighbourhood of another *large continent*.” But alas! alas! this vast island the mistress of universal commerce and power, in one day’s time was *overturned by an earthquake* and buried in the sea.

But *Plato* is not the *only authority* for the existence of the above island; the Hindu books speak of it frequently by various names, as we are informed by the Asiatic Society, in *Calcutta*,

who speak of it by the epithet of *Atala*, Atlantis, the *White Island*; and in vol. 8, p. 280, it is called the *White Devil* or *demon of terror*. The passage in the A. R. runs thus.—“ In their romances, we see Cai-caus going to the mountain of AS-BURJ, at the foot of which THE SUN SETS, to fight the *Dir-sefid*, or white devil, the *Taraduita* of the *Puranas*, and whose abode was on the seventh stage of the world answering to the seventh zone of the Budsoists, or in other words the *White-Island*.”

There is another passage in the A. R. vol. 3, p. 325, relative to the power of the inhabitants of the above island which I shall transcribe.

“ On the banks of the Nile there where frequent contests between the *Devatas* and the *Daityas*, but the latter tribe having prevailed, their king and leader SANC'HASURA who resided in the ocean, made frequent excursions in the night,” &c.—Hence arose the idea of SEA MONSTERS, who, cutting the foaming billows with their prow, rushed furiously on shore, plundered the inhabitants, burned their towns; and after having committed various deeds of horror, dive into the deep and disappear. What a poetical description of a horde of PIRATES. And, it

is very likely that from the distant wars between the people of Athens and Egypt, and the people of this ancient island, HOMER collected the materials for his poem of "*The Battle of the Frogs and Mice*," in which, after a well fought battle on the side of the Mice, the Frogs, (inhabitants of the water) were victorious.

But we will take our leave of the Daityas, or demons of the White Island, whose king was *Nep-tune*, called by the Hindus SANC'HASURA, from *sanc'ha*, a sea shell: and let them remain quietly in the ocean, while we consider the latitude and longitude of the lost island, and of the remaining Mount *Az-burj*. It was on the seventh stage of the world, i. e. in the *seventh CLIMATE OR MEASURE OF HEAT*, which is between the latitude of 24 degs. and latitude 28 degs. north, and this White Island, which is called, also, Adbhi'-tanaya, or daughter of the ocean, is frequently described as lying in the west; and the sun is represented as *setting at the foot of Mount Az-burj* to fight (scorch with his vertical beams) the White Devil or White Island. From these expressions, which are very poetical, we shall be able to ascertain the longitude of this White Island of the Hindu historians, which will be found to be in that place where Plato had placed the ATALANTIS.

In the above accounts the Hindus speak of this island as *existing*, and in great power; it must therefore, have been *more than eleven thousand years ago*: and if we assume that time when the summer tropical colure passed through the *pleiades* then would *Cor Leonis* be upon the equator; and when *Leo* was *vertical* at the island of Ceylon at sunset. Then would *Taurus* be vertical at the island of *Atlantis* at noon. And we are informed in the A. R. that Ceylon was so called from *singha*, a Lion! And in 9th vol. p. 78, that the *Ox Nandi* resided in the White Island! These are very remarkable occurrences which must have happened about 23,000 years ago: at which time *the obliquity of the ecliptic* must have been *rather more than 27 degrees*: and consequently *Taurus* must have passed over ATALA or ATALANTA. But let us enquire after *Mount Azburj*; at the foot of which the sun sets, &c. Az-burj is spelt various ways in the A. R. But they all may be reduced to ASH-BERI, *a mine of fire*; from *Ash* or *Ish*, *Fire*; and *BERI*, *a mine*, or *vault*, or *grave*! A MINE OF FIRE is a proper epithet for a *volcano*; which may very well be denominated by a poet “A MONSTER VOMITING FIRE:” and do we not all know that TENERIFFE is still remaining and in that latitude and longitude so often alluded to in the Hindu books? Tencriffé is in 28 degrees

north latitude ; which is in the *seventh climate* or measure of heat ; from Cali, heat ; and med or metre, measure ; which is the seventh stage of the world—the seventh zone, &c. And its longitude, *is such*, that when the sun is vertical thereto, it is near the horizon of DELHI ; and as Delhi and mount Az-burj or the peak of Teneriffe are in the same degree of north latitude ; the ISLAND OF ATALANTIS, or the WHITE ISLAND to which it belonged must have been to the west of Delhi according to the *ancient Hindu mode* of drawing the parallels of declination : (which will be explained by a plate given at the end of this work), from which we are assured that by the White Island in the west the Hindus did not mean either *England or Novazembla* ; but the *island of Atala* or Atalantis. Besides in vol. 8, p. 302, A. R. we are informed that the WHITE ISLAND *has disappeared* or sunk below the surface of the earth : the words are “ The Indians believe the White
 “ Island became black on account of the sins of
 “ the people ! ” And in p. 286, we are told that
 “ This *Atlantis* was overwhelmed by a *Flood*.”

There is another sect in India called, the JAINAS or JINAS, who have given us their testimony in favour of the division of the earth into climates of four degrees each : which they called

RACHAS or RISHIS; of which there are *seven*; corresponding with the *seven* parallels of declination from the equator. The information given us in the A. R. at p. 353 is quite conclusive on this head: the words are "Every RISHI represents this LORD OF MOUNTAINS," i. e. the pole, as it appeared to him from his station" Again: "The " earth has TWO SPINDLES, which are surrounded " by *seven tiers of earths and hells* at the distance " of one RAJU each."

Here is no gaudy colouring of fancy from a poets pencil, to hide the true picture from the dullest eye! This is true science without any embellishment; which shews, to the plainest mind, that at the end of the first RACHA, or at four degrees from the equator, they represented the POLE, Meru, or the *Lord of mountains* as a hill or cone with *one step*; at 8 degrees from the equator or second climate, or Racha they would represent MERU as a cone with *two steps*; and so on, until we arrive at the latitude 28 degs. on the *seventh Racha*, where MERU, the pole or *spindle of the earth* must be 28 degrees above the north horizon; and consequently appear as a cone with seven steps.

Thus the seventh Rishi would represent this

Lord of Mountains as a cone with seven steps : or a spindle surrounded by seven tiers of earths at the distance of one Raju (or Racha) each. And the other pole or spindle below the south horizon, would appear to be surrounded by *as many tiers* called hells, from the misery the people must suffer in the northern hemisphere while the sun was there.

A *Rishi* is acknowledged to be a sacred personage or “*Saint of a Mantra*,”—so is Menu, and so is *sacha* : they are all names of singular import. And I have shewn that all their LONG LIVED HOLINESSES are *but names* given to the different portions of *the sky* which the pole of the earth described every 24, or 25.000 years ; or every time the equinoctial points made one revolution ; or to the *sections of the earth* bounded by the tropics at each such revolution.,”

These divisions of the earth are called DWIPAS, i. e. Two-waters ; from dwi, two ; and *apas*, waters ; this is confessed in the A. R. but there is a great want of correct application.

If the earth be cut into two *sections* at the equator, we term them the northern and southern hemispheres ; but in *Hebrew* they are called by

names that mean the *northern SLICE* and the *southern SLICE*. Now if we make parallel sections at the distances of 4, 8, 12, 16, 20, 24, and 28 degrees from the equator, then will there be seven *SLICES*, which being cut across the continents of *Asia and Africa*, each slice must have *water* at each end; each one of these slices then would be a *dwipa* and all collectively would be the *seven dwipas* : which proves that *this* division originated in the longitude of 28 degrees. And we are informed in the A. R. that other sects reckoned eight.

N. B. Is it not *extremely* remarkable that these sections or *slices* of the earth are by the Hindus called *RACHAS* and that we in Norfolk still call *slices* of bacon, *RASHERS* !

In one place of the A. R. it is supposed that the seven stars in *Ursa-major* were the seven *rishas*. It is a *long while* since they were the *seven steps on Meru* : and it is still longer since they extended from *LANCA* to *DELHI*.

Men should be careful how they endeavour to support false systems. It is 70,000 years since the pole of the earth pointed to the *tip of Ursa-major's tail* !

Much has been said about the *locality* of MERU by Europeans : one while it is allowed to be the north pole, and another while it is said, in vol. 8th p. 311, that it is 90 degrees from the *horizon*, not from the equator ! But observe, the *judicious* writer does not draw this conclusion from what is said in the Hindu books called the *paur'anics* ; but from his own construction, or rather, his own *misconstruction* of what he has there read. He is giving us the Hindu description of the NORTHERN HEMISPHERE, having the *pole* or MERU in the centre and the outward circle the equator : from which is it not easy to describe the situation of places in any other way so conspicuous as that which has been adopted by the *Hindus* : for, from the pole *every where* is *south* : but if through Delhi, or Lanca a line be drawn through the pole, they would call all those places to the right of that line either east or west of that line. And by drawing a line through the pole at right angles with the first line, they would distinguish the places on each side of this last drawn line by different appellations ; and as they could not be east or west, they were for distinction called *north or south* of the pole.

At p. 351, we are informed that “ the two
“ countries north and south of Meru are *shaped*

“ *like a bow.*” “ And that one half of the surface of the earth is on the south of Meru and the other half on the north of Meru—beyond which is half *Pushcara*,” that is to say *half America*. And we all know that the northern part of ASIA and AMERICA surround the frozen ocean in the form of two bows: and we know, also, *north curu* or North America is beyond the pole, and that it is *to the south* of the northern ocean. From the north pole, also, “ one half of the surface of the earth is on one side, and the other half on the other side:” for the two hemispheres as we generally represent them have nearly all the *new world* or *America* called *Pushcara* in one, and very nearly all the old world in the other: and if the two hemispheres were projected *on the plane of the horizon of Lanca* (allowing *Lanca* to have been on the equator) it would be more so. “ And these expressions prove very plainly,” says the writer of the article, “ that by MERU the PAURANAS *did not* originally understand the north pole,” which they call SIDD'HAPUR.

I feel myself much obliged for the information here given by the writer of this article; but I shall greatly neglect *my duty* if I do not shew that “ *All these expressions prove very plainly that*

“ by MERU the *Pauranics* did originally understand the north pole.

Imagine a circle of any sweep, crossed by two lines at right angles *in the centre*, which we will call the *pole*; and the circle *the equator*: then, if we go back to the time when *Brama GUPTA* conquered India; which is stated to be about 3,000 years ago, then the poles made an angle of 24 degrees, and the tropics were as far from the equator. Project the two circles round the pole, one at the distance of 24 degrees from the pole, as the *then polar circle*; and the other at the same distance from the equator, as the summer tropic. The diagram is now divided into *three circular ranges* with *the pole* in the middle, and taking the upright diameter for the meridian of Lanca, the horizontal one would divide *Asia* from *America*, and cut the *three circular ranges* into *six parts* or *semicircular ranges*: the first three of which are between LANCA on the equator, and the pole, and contain *Asia* and Europe, and a great part of Africa: and the other three would contain North America; which like the first half of *the hemisphere* would be divided into three ranges in exactly the *same latitudes*, reckoning from the opposite side of the *equator*, which circumscribes the northern hemisphere.

And, *beyond which* is the other half of America. All these expressions are sufficiently understood by modern Geographers, and they exactly agree with the Hindu accounts by substituting *Meru* for *Pole*, and *Pushcara* for *America*.

The words given in the A. R. vol. 8, p. 321, are “ Beyond Meru is half Pushcara,” i. e. between the north pole and the equator. And “ beyond this “ circular range is the other half of Pushcara;” i. e. beyond the equator (from Meru or the north pole) is the other half of America. Why this gentleman has laboured so hard to make it appear that *the pole is not the pole*, does not surprise me. What if there be SOMETHING *beyond the Pole* that will prove that the *milk of his nursery* was not the milk of TRUTH ?

The only reason given by the writer why the north pole is not the north pole is “ because it was *in the track of the Sun*.”

The *Pole* called *Sidd’hapur* was once within the track of the sun!!! “ Ah—there’s the rub.”—The sun was once at *Sidd’hapur*, the “ *country of the Gods* ; for when the sun is there “ it is midnight at LANCA and in India.—The “ Pauranics formerly considered the earth to be

“ *flat, with a immense convexity* in the centre,
 “ *behind* which the sun disappeared *gradually*,
 descending so as to *graze the surface of the sea* at
 “ *Sidd'hapura*.

What! a *flat* with an immense convexity! What a flat! And so, because the Hindus had hemispheres which they might easily study as they were placed with the *flat* side upon a table, are we to be called upon to believe, that, they were *flat enough* not to distinguish their table from the *hemisphere*. But I shall not allow my attention to be 'lured from the ancient sacred truths contained in the 'above lines by 'ridiculing the European absurdities with which they are blended.

That Meru and the north pole are the same has not been denied from any positive conviction that they are not so: but the writer suggests that they cannot be the same, because *Meru*, called *Sidd'hapur* is within the *track of the Sun*. But it has been sufficiently shewn that the pole is within the *track of the sun* for the space of 50,000 years in every *Maha-yuga*. Besides, “ the sun's disappearing *gradually*, descending so as to *graze the* “ *sea at Siddhapura*,” is an expression which exactly agrees with the *astronomical phenomena* in or

near the *age of horror*, in all those parts of Hindostan that are between *the equator* and the latitude of Delhi, just before and after midsummer. And about the time of midsummer, just before and after the Cali-yug, or age of horror. In all these times the “Sun would descend so as to graze” *the surface of the sea* at SIDD’HAPUR, i. e. the country of the gods—the *northern ocean*; which is at their horizon: at which time it would be *midnight* at Lanca and in India. But what could induce the writer of the above article to think of placing *Sidd’hapur—the Country of the Gods* on the equator, opposite Lanca? It is not necessary, that the sun should be on the equator, to be *midnight* at Lanca; it is equally *midnight* there when the sun has *gradually descended* below their *north horizon* so as to graze *the surface of the sea* in the northern ocean. Besides, were SIDD’HAPUR on the equator, the sun, to pass over it, must *plunge deep* into the sea in a *perpendicular* descent, and be absent for twelve hours; but here we are informed that “the Sun *gradually* disappeared, descending so as to graze the surface of the sea;” which it cannot do in any other places than those near the *NORTHERN horizon*: consequently *Sidd’hapur, the Country of the Gods*, must be beyond the *north pole*, which is Meru. And which, we are here told, “*was formerly in the*

“*track of the sun!*” But these evidences not only prove that the pole was formerly in the plane of the ecliptic ; but that the ancient Hindus were well acquainted with North and South America, which they called *Pushcara* ; and say that it is divided into two parts, &c.

But if it is still asserted that the ancient nations had become acquainted with the *pericyclical* motion of the pole and had all of them been amused with schemes of inventing tales and symbols to express all the vast complicated consequences that could possibly have happened in every part of the earth, and under every angle of the two poles ; yet, such an assertion can bring the European no relief : for then all the consequences must have been *only imaginary*. But the consequences were real. The *Pyramids of Egypt* are real : and it is not likely that such prodigious buildings were erected as a defence against such ravages as were only imaginary ; that would have been carrying *an idle joke* to a serious height. The Walls of Babylon 60 miles long, and 87 feet thick, and 300 feet high were a senseless waste of stuff and time if they were intended to prove the existence of those evils that never could occur. But it may be asked, if all these vast tales of remote antiquity arose from

“ the *baseless fabric of a vision*,” how did they obtain such an accurate account of America so long before us ? And how does it happen that the people in America, whom *we call savages*, have preserved a knowledge of those distant ages when the sun used to disappear in winter ? Could they have had an ancient knowledge of the *polar motion* and with it have had the same senseless whim of reckoning consequences for millions of years back that could never occur.

Their country, like most of the other parts of the earth contain surprising excavations, the origin of which the present race of people know nothing of. Are we to suppose that they were hollowed out by *imaginary beings* that never did exist.

It is acknowledged by most writers on Theology that the *Mysteries* contained in the holy books of the Hindus, are so like the *mysteries* contained in ours that the Hindus have borrowed theirs from ours. But I have demonstrated that the seeming mysteries of the Hindus and other ancient nations arose from the operation of the elements as they must have been governed by the angle of the two poles or most powerful Gods called the Cabirin; and if it is contended that

their *mysteries* were invented to agree with celestial motions that never existed, how does it happen that these same polar motions agree so closely with our holy mysteries ?

The division of time, by the Hindus must not go unnoticed, as we shall find the same idea prevail relative to a *vast antiquity*.

The day is the first sensible division of time, which was reckoned from sunrise to sunrise, and is divided into the light half and the dark half; and is called a *day of mortals*; the month is *lunar*, and also divided into the *light half* and *dark half*; and is called a *day of the PITRIAS* or people that inhabit *behind* the Moon, to whom the *dark fortnight* is peculiarly favourable; for they have their day when the moon is in conjunction with the sun; and their night when she is in opposition to the sun. Here, we find the Hindus, in their sacred books, speaking of the moon like Astronomers; conveying an idea that it made one revolution on its axis every time it went round the earth, and that the people *behind* the moon had no light but from the sun. They could not learn this from *Moses*, because he calls the moon a *great light*. But the Hindus called the people that inhabit behind the moon, the *Pitrias*, whose

day is a month long : hence has arisen the grossest errors among the European writers, which I am sorry to see copied into Volney's new Researches ; and which are used by some to explain the *mystical numbers* of the Hindus : but when men endeavour to explain what they do not understand by what is *known to be false*, it is impossible for their conclusions to be true. “ *A month is a day of the Pitrias*” (i. e. of the people who inhabit the moon) has been treated by a gentleman in the A. R. as if it had been “ a month is a day of the PATRIARCHS,” the great progenitors of mankind.—Gracious God ! how can the *Pitrias* that live behind the moon, have any thing to do with our Patriarchs. And because the people in the moon have but twelve of their days in our year, the lunatic of Calcutta thought that he could solve the Hindu numbers by taking 12 of *our days* for a year ; and after bandying their numbers about for some time with his *twelve day* years, having heated himself with his conceit, he concludes by heaping a string of angry epithets upon the “ *petty fictions and pretended antiquity of the fraudulent crafty sons of* “ *Brahma.*”

• The solar year is called *a day of the Gods*. This is what we shall find will answer our pur-

pose very well. The Hindus speak of the *morning* of the gods, and the *night* of the gods, in a way not easily to be misunderstood. The gods are placed by the Hindus round the north pole, or about the region of the frozen ocean; which may be limited by the polar circle, in which, in the winter there can be no sun, consequently that is the *night of the gods*, and in which in the summer the sun shines continually; which constitutes the *day of the gods*. This is so clear that it needs no explaining; and J. D. Paterson, Esq. in vol. 8, A. R. says “ When “ the sun *begins* his southern declination, the “ *night of the gods begin.*” And we are certain that the *morning of the gods must begin* when the sun begins his *northern declination*. But it is asserted in the A. R. in one place of vol. 3 “ that the *night of the gods begin* with the “ *summer solstice* ;” and in another place, “ that “ the *morning of the gods begin* at that time.

In England we say it is *morning* immediately after midnight, but it is certainly *very unnatural*.

Our winter is the *night of the gods*, and who would think of saying that the WINTER *begins* at *midsummer*. Had the gentleman said that the *night of the gods formerly began* when the sun

was in our *present summer solstice*, he had been right ; for in an ancient zodiac given in the A. R. there is a point in *Capricorn* called “ *the morning of the gods,*” Here, then, in *Capricorn*, the sun used to make his first appearance at the north pole. In our time he begins to rise at the north pole in the constellation of *Pisces*. But in the time of BRAMA GUPTA when the Hindus were obliged to adopt (in a great measure) the astronomy of the Egyptians, the sun used to rise at the north pole, when he was in the *Ram*, or *Aswina*, i. e. *the Mare* ; which is the *first of the twelve houses* in the zodiac of the Hindu Astronomers. In fact, the equator formerly crossed the ecliptic in *Capricorn*, and it now crosses it in *Pisces* : and if you count the signs *backwards* from *Capricorn* to *Pisces* there are ten ; which at only 2,000 years to each sign would take the tropic 20,000 years to pass from one to the other

We see into whatever part of their history we strike, we are sure to find marks of vast antiquity.

But “ *the morning of the gods*” strictly speaking, cannot be understood at all in the present state of the poles. For *the gods* were supposed to reside *among the stars* that were vertical to the polar part of the earth ; where they held their

*congregation in the sides of the north, from whence they might look down and behold all the dwellers upon earth; that is, the northern hemisphere. And it does not appear that the ancients had an idea that their gods could see * beyond the equator, i. e. into the other hemisphere: the inhabitants of which, were under the controul of the Daityas or Demons who resided upon Badawanal or Asura—the south pole.*

Consequently the true night of the gods could only take place when the earth was between the *imaginary* inhabitants on Meru and the Sun, for then the Sun shining at the *south pole*, was supposed not to be seen by the gods on the north; and as the whole of the northern hemisphere was, then, totally dark, the earth presented no object for their gods to look at, all was dark,—’twas night with *their* gods. And this night of their gods must have continued, in every winter,

* Perhaps this notion of theirs arose from a belief that the rays of vision were produced in right lines: not considering that the medium of the atmosphere would raise to their view some part of the southern hemisphere.

SIR ISAAC NEWTON was of opinion “ that the atmosphere of “ the earth was the sensorium of GOD; by which he was enabled to see quite round the earth:” which proves that Sir Isaac had no idea that GOD could see through the earth.

through the Cali-yug : whilst in every summer the sun must have approached the head-quarters of their *imaginary Deities*.

All nature was then supposed to be more under the direction of the gods than at any other time. The Sun, himself, was, at that time, more immediately under the controul of their guardian deities,—'twas the reign of the gods : and as each step of Meru had its *guardian angel*, or deity ; whether it was a *Sacha*, or a *Menu*, or a *Rishi*, or a *Shastra* : or what ever other name the different orders of their heavenly host were distinguished by, they were all supposed to be under the government of a sovereign who resided at the pole ; the whole earth was supposed to be governed by *one God*, for whom we find the name adopted by various nations was Yao, Zao, or Jao. Now, if we imagine that a nation reckoned the time that the tropic was passing over one of these polar spaces, to be *a year* of that God's reign ; then we shall be able to understand very clearly what is meant by that passage from Father Martini, relative to the reign of YAO *the seventh Emperor of China* ; which is mentioned in the Appendix, page 41, part 1st.

But the whole of this article relative to the

night and morning of the gods, is of very little importance to this work ; since all that can be proved by it, relative to antiquity, is, that the pole of the earth was formerly in the plane of the ecliptic. And as that has been done before by an host of evidences without a single opponent from the ancients, the above article may be very well dispensed with.

In various parts of the A. R. *much emphasis is laid upon the time when Brama Gupta conquered India. Which is placed at about 3,000 years ago. From that time, it is stated, that the annals of India wear a more rational appearance—the reigns of their kings are brought within the natural limits of men's lives ; and their zodiac was made to assume an Egyptian form ; for Brama Gupta means the God or Lord of Egypt. And we know that it was customary with the ancients to prefix to the name of conquerors the epithet of Deity. Hence, SCANDER the great was honoured, in Egypt, by the prefix ALI, which his name afterwards retained, being blended into Alexander. When BUONAPARTE conquered that country he was called ALLI BUONAPARTE.*

As a proof of the conquest of India by the Egyptians, we find a gigantic SPHINX in India

a plate of which is given in vol. 2nd or 3rd, of the A. R. it is there said that the Brahmins knew but little about it: and that little is nothing to the purpose. In fact they could say nothing about it that is true without bringing their country into *disgrace* by confessing that it had been under the paw of Egypt.

The monster is a *LION with a human head* having martial whiskers. He presses beneath him a *crouchant Elephant*; his *right paw* is raised in a threatening attitude; which speaks as plain as an attitude can speak; "If you offer to stir my *OPEN PAW* is ready."

As the *Elephant* is a *Symbol of India* and the *Sphinx* of Egypt, it is impossible to make *silent matter* more expressive of the subjugation of India by Egypt.

From several passages in the A. R. we are informed that a great many constellations are described in the sanscrit books very nearly as we have them on our globes. Particularly those of Cepheus and Cassiopia, Andromeda and Perseus; which are mentioned by names of similar sound in the sanscrit, and are given in the A. R. as follows; Capeya and Casyapi, Antarmada and

Parasica ; these are evident synonyms, and are of *Egyptian or Phenecian original*, as is sufficiently demonstrated by the ABBE PLUCHE.

But whoever will read the story in the 4th book of Ovid's Met. from about line 600, will find that though Pluche has given the etymologies of Andromede and Cepheus and Cassiopeia, yet he has quite mistaken that of *Perseus the deliverer of the virgin*, i. e. *the rocky coast of Palestine*. Pluche had no inclination to believe that this story related to a time about 11,000 years ago, when the Island of Atlantis was in existence. The story of Andromeda delivered by *Perseus*, is a fine specimen of *poetical history* as given by Ovid. The story in *laconic* prose is this : Egypt and Palestine were at variance ; Egypt or Ammon refused to let *Andromeda* or Palestine have her supplies of food, &c. and she being blockaded by land, the people of Palestine were in danger of being starved, but rather than yield to the oppression of Egypt "(Ammon) they allowed Perseus the King of Atalis to be their king on condition of his bringing them relief, which he did from the *furthest parts of the earth*.

Pluche says, she (Andromeda or Palestine) was relieved by ships from Egypt ; but Ovid describes the country of Perseus at the furthest part of the earth ; and speaks of it in terms of rapture ; but that which is most to our purpose, is, that it

was situated at the furthest part of the earth, in the sea that receives the weary charriot and panting horses of the sun, i. e. the sea where the sun set, and no neighbourhood disturbed his land, line 636 (how expressive of an *insular country*). Perseus is afterwards described as fitting out an armed fleet, which cleaves the liquid air with its wings, speedily leaves *innumerable* nations behind (as he sailed up the Mediterranean Sea) and soon came in sight of the nations of the Ethiopians and lands of Cepheus, where the unjust Ammon (King of Egypt) had ordered the innocent *Andromeda* to suffer punishment for her mother's tongue, line 670. But before *Perseus* could arrange matters with *Cepheus*, the Egyptian fleet covered the sea far and wide, line 690. a dreadful sea-fight ensues in sight of the shore in which, Perseus, by boarding sword in hand gained a complete victory over the fleet of Egypt then lands and takes possession of Palestine, from the incensed majesty of the *Nereids*, the horned Ammon, the monster of the sea (the king of Egypt) book 5, line 17.—But it will here be worth the readers while to read the story at large in the last 200 lines of Ovid's 4th book; where if he reads attentively and with penetration, he will find another evidence for the existence of the island of *Atalanta*.

But though the above names and outlines of the

story are found in the books of the sanscrit that does not prove the story to be an Hindostan story: but that it was part of the history of Egypt or Palestine which the Hindus recorded. The Hindu books contain the ancient history of the whole earth and are still worth our notice if we wish to become acquainted with *real antiquity*.

But the *antiquity* of India had nothing to fear from the Egyptians; this, however, was not the case when the Mahometans *rushed into their country* with fire and sword. These *truth-destroying* monsters, were not content with taking the *gold and jewels*; they were filled with *a pious fury* to destroy the books of science and the annals of the country; and such was their destructive vigilance that few escaped except what were saved at *the bottom of their wells*: from which circumstance we may imagine arose the proverb that “Truth lies at the bottom of the well.”

After such dreadful losses, what shall we say of other conquerors who insult the robbed historian when he relates his tale of elements, by enquiring where are your ancient written evidences?

But notwithstanding the ravages committed by the destroyers of ancient books and monuments,

the world is still rich with the historical monuments that will *prop the throne of truth* too firm to be shaken by the *frail battery of falsehood*.

We have now taken a most extensive survey of all the ancient nations, from the *atlantic ocean* to the *extremity of the east*; and from the equator to the 36th deg. of north latitude. In all this vast portion of the earth we have found the remains of an *ancient knowledge* which proves in the most satisfactory manner, that, the *poles of the earth were formerly in the plane of the ecliptic*: and that they have been separated from it by a slow progressive motion—by a *spiral recession* which, at once, in our time, produces that effect which we call the *precession of the equinoctial points*, and the *diminution of the angle of the ecliptic* with the equator.

I am aware that this very delicate point is opposed: but it is by gentlemen whose *decissions are at variance*, and whose *assigned causes are inadequate to produce the effect*. I mean not, however to be understood as saying that the attraction of the sun, moon, and planets have no influence on the earth: they may *accelerate and retard* this motion, though *they do not produce it*. We know nothing, at present, of the cause of the earth's diurnal motion, which is the most ob-

rious of all. Walker, however, attributes it to the efflux of light, *flowing in tangents* from the sun : but this, though it *helps* to produce the orbicular or annual motion of the earth, can have no influence on the *rotary* motion. Nor can the attraction of the sun and planets confine the angle of the poles within the limits prescribed by the above learned gentlemen, whose limits, I am told, *DIFFER considerably* : which must destroy their hypotheses.

The astronomical numbers of the ancients *differ* ; but what delightful harmony is produced thereby. The *Kalee* or Cali-yug in the latitude of 16 degrees continued 200,000 years ; reckoning 25,000 years to one round of the equinoctial points : while in the latitude of 36 degrees the Cali-yug in remote antiquity, when they counted 24,000 years to a round, continued for 432,000 years. It is *more than twice* the former ; but the *latter country is more than twice* the distance of the former from the equator. Thus, though *they differ*, in their numbers, they differ *in the proportion to their distance from the equator* ; or according to the *elevation of the pole* in each respective country. Here we find *heavenly music* in *their discords* ! Here we find the history of heaven and earth united ! and here we find that
 “ Every Rishi represented the *Lord of Moun-*

tains" i. e. the pole " as it appeared to him from his station."

I shall here take my leave, for the present, of the *much slandered* sons of *Hindostan Urania*, heartily wishing *they may find* A MORE ABLE ADVOCATE.

I now come to the most difficult part of my task,—to the investigation of the writings of a PEOPLE who have given us no regular clue for our guide. A PEOPLE who *were acquainted* with most of the nations which have passed in review; and who having no *astronomical science* of their own; nor any long catalogue of ancestry to boast of, equal to the great nations in which they resided, they supplied its place by blending in with their real history such anecdotes from the histories of their various masters as best suited their views; which they have strung together with some *ingenuity*. But still there is that irregularity in their *heterogeneous* characters which proves clearly that they were not *human beings*. Many eminent writers have shewn that their *ancient personages were not governed by the rules of nature* which govern all. But none have been able to measure them by that STANDARD from which they were originally taken; which, it will be seen, was the STANDARD OF URANIA.

THE ANALYZATION

OF THE

WRITINGS OF THE JEWS,

As far as they are found to have any connexion with the sublime

Science of Astronomy.

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The writings of this wandering and broken people, have occupied the pens of every theological writer in Europe for several centuries, without having produced any thing of a satisfactory nature concerning them : and much it is to be lamented, that such is the difference of opinion about certain passages, that some authors have forsaken all bounds of decency ; and treated the books and their defenders with the most inveterate malignity, being determined to see nothing but the *dead letter*, or literal meaning from *Genesis to Revelations*. Whilst the others pretend TO SEE a *spiritual meaning* in every line.

As I am disgusted with the coarse ribaldry of the one set ; and am in possession of eyes that *cannot see the spirits* of the other, I must be contented to draw such information from their *holy*

books as will be found best pleasing to the *flowery Urania of the ancients*: from whose *truth-directing finger* so many passages of their books have been written.

Let none but poets judge the poet's song,  
 To whom alone sublimer thoughts belong.—  
 Tho' fancy's fond delirium fires his brain,  
 And airy phantoms swell his pompous strain ;  
 Where VIRGIN MOTHERS godlike infants bear :  
 And Chrisna's offspring fill the shining sphere ;  
 Where battling kings with battling kings engage,  
 Whose wrath not twice 12,000 years assuage.  
 Where conquering demons kill a vanquish'd god,  
 Who in his turn inflicts the vengeful rod.  
 And where, tho' ANTIQUATED ladies teem,  
 Still, true to SCIENCE is the poet's theme.

Truth can no longer be concealed.  
 European Theologians insist, that the ancient mysteries of *the east* and the present mysteries of the west are so nearly similar that they *must have had one common origin*; but it is quite certain that the *ancient HINDUS* who lived in the ninth climate, or in the 36th degree of north latitude, and who were acquainted with the motions of the earth and *all their consequences* four millions of years ago, could not pos-

sibly have borrowed a single idea from men or books whose antiquity is but a few centuries.

The known history of the Jews proves that they were frequently in bondage to various nations, that were widely diffused throughout various climates, and of whose religion (which was the worship of the stars, i. e. the *study* of Astronomy) the Jews had no knowledge: for though “Moses was learned in all the learning of the Egyptians” it does not appear that he taught any of it to his countrymen: they were excellent “*dreamers of dreams*” but they were not astronomers. Some of them we are informed saw VISIONS. Ezekiel saw a vision when he was a slave in *Babylon*; Daniel saw a vision when he was a slave in *Persia*; and a Jew called John a long while afterwards saw *several visions* in the isle of Patmos while he was a prisoner there.

As I have nothing to do with the *dreamers of dreams*, nor can build any edifice upon “the baseless fabric of a *Dream*,” I shall consider what has been said by the SEERS OF VISIONS.

It is very evident from the writings of the above men, who were captives in different nations, that it was a common practice among

them to endeavour to instil into the minds of their Hebrew captives some knowledge of the science of astronomy ; but it appears from the and recitals of those who were selected for pupils, who were to teach the rest of their brethren, that they always missed of their aim, as we do now-a-days ; they will never become *christians* with all our endeavours to make them so ; nor could the ancients make them understand astronomy. It is really curious to notice with what confirmed *apathy* the Jews always attended the *astronomical lectures* of their masters : they *heard* indeed, but *understood not* ; they *saw*, but *did not perceive*. They constantly paid *divine honours* to the *lecturer*, calling him their lord, and mistook the *scene-shifters* and *crank-turners* for *angels*.

When Ezekiel had received orders to go and instruct his fellow captives in the astronomy of the Babylonians, he opens the scene in a manner truly sublime. Whether the scene opened by the drawing up of a curtain, or the shifting of doors, or otherwise it is not said ; but the expression is truly grand, Ezek. 1. ch. 1. v.—“ *The heavens were opened and I saw VISIONS OF GOD.*” This expression is truly worthy of an astronomical lecture ; and from the brilliancy of the scenes they must have been worthy of such a



holy expression, The sun and the *living creatures*, meaning the constellated animals, appear to have been highly illuminated transparencies, while the stars are described as burning lamps. The first four *living creatures* are described as *compound sphinxes*, after the manner of the Egyptians, each having four faces, viz. of a man, of a lion, an ox, and an eagle. The SUN in his annual round through the signs of the Zodiac, is described as the *spirit of God* moving up and down among the *living creatures*.—The STARS, represented by burning lamps, are called EYES, while some of the constellations are called *the beasts*.—And *the beast* had “*eyes before and eyes behind*.”—*Taurus* having a remarkable star in each horn, may very well be taken for the beast with *eyes in his horns*. Had the popular T. P. been a man who could have bleaded genius with astronomical knowledge, he had not ridiculed the poet Ezekiel for speaking of the *four circles*, viz. the *Equator*, the *Ecliptic*, and the two *parallels of declination*, called the *Tropics*, as having the appearance of a “*wheel within a wheel*.” There is in the tenth ch. v. 13, a very remarkable expression concerning the *wheels*.—“As for the wheels, it was cried unto them in my hearing, O WHEEL.” Whoever will diligently compare verses 16, 17, ch. 10,



with verses 18, 19, ch. 1, will not hesitate to say that *this wheel* was no other than the *Ecliptic*; as it moved *up FROM the earth* along with the *constellations, or living creatures*.

Hence it is very evident that the Babylonians in their superb and splendid representations of the *starry firmament*, had not forgotten the *varying obliquity of the Ecliptic*. In the opening of the scene in the 4. v. ch. 1, the attention of the spectators is drawn to the NORTH by a *whirlwind and dreadful fiery clouds, &c.* in v. 16 the spectator beheld *ONE WHEEL upon the earth, by the living creatures*.—"And as the wheels were *lifted up from the earth*, the cherubims were lifted up—and they *turned* [not as they went." Here we have a correct description of the *commencement of the age of horror*, when the *tropical circle* and the *ecliptic* coincided with the *North horizon*; and at which time the *actors* might well cry "O WHEEL." *O wheel*, is an exclamation of sorrow, and sorrow and woe must have been the lot of nations while *the wheels mounted up from the earth with the cherubims at THE NORTH*, and till they passed over the pole as far on the other side.

We are informed by this Hebrew historian, in

his first chapter, that his first *vision* was at Babylon, in the *5th year* of his captivity : but that his 2nd vision was a year afterwards, *at Jerusalem*. Both the chapters are so nearly alike that we are assured that in the short space of six years the Babylonian artists had erected, in the Temple of Jerusalem, a most magnificent and elaborate machine to explain the science of astronomy according to all the *present known motions* of the earth within its orbit. But though the hebrew writers seem to think the Temple of Jerusalem prophaned by the exhibition of such a *glorious monument to URANIA*, yet he deserves to be held in high veneration for having written such a detailed account of what was to be seen in the temples of the Pagans ; and *his descendants deserve the thanks* of every man of science for having preserved two such *precious articles of antiquity*—the first and second chapters of the hebrew historian *Ezekiel* : whose descriptions of *the labyrinth* of Egypt I have noticed before.

The visions of Daniel are twofold (perhaps) one, of the *ram and the goat*, is evidently *political*, and consequently does not come under the cognizance of an astronomer : the other was ordered to be *sealed to the end* ; and of course cannot come under the inspection of any body ; but

## THE VISIONS OF JOHN

were like those of Ezekiel, i. e. they were Astronomical; and as he has been more open minded than Daniel, we shall find ourselves more enlightened.

It is true, that there is a vast deal of *heterogeneous* matter inserted in the book of REVELATIONS it was written by a JEW of the *sect of the Pharisees*; who in his 2nd chap. verse 9th, says—" *I know the blasphemy of them which* " say they are Jews, and are not, but are of the " SYNAGOGUE OF SATAN!"—And in his 21st chap. verses 12th and 14th, speaking of a new city which he had seen, with TWELVE GATES and *twelve foundations*, he says that on the TWELVE gates were written the TWELVE TRIBES OF ISRAEL; and on the TWELVE FOUNDATIONS were written the names of the TWELVE *Apostles of the LAMB*, and the *foundations* of the wall were garnished with all manner of *precious stones*. The first foundation was of jasper (clear as crystal); the second sapphire; the third, a chalcedony; the fourth, an emerald; &c. and the TWELFTH, an amethyst.

It is very remarkable, that these **TWELVE precious stones**, were those that were set in the breast-plate of the *Jewish* High-Priest: which was called the “**URIM AND 'THUMIM,**” which ought to be **URIM AITH-OMIM**. Urim and Thumim is translated sights and perfections; but those that understand the Hebrew know very well that **URIM** is the plural of **UR**, and *ur* is a word, for heaven; and *Thummim* is an abbreviation of **AITH**, *fire*, and *om*, all; and *im*, plural termination. Thus we shall find that “**URIM AITHOMIM**” means “*All the FIRES of the heavens!*” i. e. all the stars in the *twelve signs of the Zodiac*. And it is worthy of notice that they were placed so as that the *green gems* represented the spring months, &c. the *Amethyst*, (**A DARK PURPLE**) represented the last month of winter. Those glittering gems as symbols of the twelve signs of the *Zodiac* were used by the Pagans nearly in the same way, Their priests used to place six on the right shoulder and six on the left, thereby representing the six summer and the six winter signs. But to prove that these things are astronomical is to prove what is already allowed to be so by many. But I shall show that these *visions of St. John* as well as *those of Ezekiel*, were grand astronomical spectacles wherein they took notice of the **PERICYCLOSICAL motion of the pole**.

It is quite clear that Ezekiel's wheels (the tropic and zodiac) rising up from the northern horizon along with the living creatures (the zodiacal constellations) that *turned not* as they went, but "whithersoever the *spirit* (the sun) was to go thither they went ; allude to the setting in of the " age of horror ;" when THE SUN, (i. e. the spirit of God) the TROPIC, and the *northern part of the ecliptic*, with the tropical sign ascended up from the earth towards the pole ; which is the well known consequence of the increasing angle of the poles till they arrive at 90 degrees. There is not however, in Ezekiel, any *clue* given by which we may guess at the latitude of the country. But in *the Revelations*, the writer has been very minute in that part of astronomical history, for he has given us the consequences of the different stages of the *age of horror* in *different latitudes*, with much precision. It would, perhaps be tiresome to follow the writer through all his splendid scenery, because he had been introduced to a temple of the Pagans, *after the conquest* of Babylon by the Persians : and from their exulting over the *fallen state* of Babylon, we are quite certain that it could not be long *after the Persian conquest* ; and of course the recitals of astronomical relations are frequently broken by reiterated shouts of FALLEN BABYLON.

interspersed with extravagant scenes of vanquished heroes, perhaps, drawn with the rancorous and most envenomed pencil of foul distortion ! The Persians had gained a most extensive empire by conquering Babylon and Egypt, and being mad with success they had the most extravagant rejoicings in their temples, and that they might extend their empire to the utmost bounds of the earth, they endeavoured to establish A NEW RELIGION, which had for its object the placing of the whole earth under the government of a *universal* monarch—the sovereign of earth and sky, the king of kings and lord of lords. But under this *celestial government*, the whole earth was to *pay tribute* to *Persia*, who might think to screen himself from the vengeance of an oppressed people, by saying that he was but a SUB-KING, “*for the Lord God omnipotent reigneth.*” Rev. 19 chap. v. 6.

Between four and five hundred years before we place the birth of Christ, the Persians, assisted by ZOROASTER and some of their Hebrew captives, had brought forth a new religion, regulated, however, still by the motion of *Astronomical circles* ; and as the equator, about that time, cut the ecliptic in the constellation of the ram, the ram was therefore the leading character in their



new drama. They had also established a notion of dying and coming to life again; with many other things of a *spiritual nature*, (which, I must confess, I do not understand,) all of which however, were instilled into the minds of spectators by the most magnificent and splendid scenery and mechanism that can be imagined. Into one of the temples where these glorious scenes were exhibited, we will now enter, along with the writer of the book of Revelations.

The Writer informs us that he was in the *spirit* on the LORD'S DAY, and heard behind him a great voice as of a trumpet, saying, I am ALPHA AND OMEGA. \* And turning to see the voice, he saw *seven* golden candlesticks, and in the midst one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle (the zodiac). His head and his hairs were white like wool, as white as snow; and his eyes were *as a flame of fire*; and his feet like unto *fine brass, as if they burned in a furnace*; and he had in his right hand *seven stars*: and his countenance was AS THE SUN SHINETH IN HIS STRENGTH. Who can here mistake this scene? It is the symbol of the sun surrounded by the seven planets.

\* These are the first and last letters of the Greek Alphabet: which is like saying in English, I am A and Z, i. e. the first letter and the last letter; which includes ALL THAT BE.



But what follows in the 18 verse ch. 1, puts it beyond all doubt.—“ I am he that liveth, and “ was dead ; and behold, I am alive for ever— “ more ; and *have the keys of HELL and DEATH.*” These expressions are truly applicab'e to the sun after the age of horror.—He *was* dead ; but now he is alive for *evermore*. It is well known that the ancients expressed *unlimited time* by saying “ *for ever and ever ;*” and that by “ *for ever,*” they intended a *long time*, but not time *without end*. And if we admit that the glorious and magnificent astronomical exhibition, which the Hebrew writer has so accurately described, was adapted to the latitude of 28 degrees, which the number *seven*, so often repeated, in the book, points out, then there would be full 750,000 years, before the sun and the seven planets could revisit the *pit of death—the unfathomable Gulf of Pluto—* “ the seven tiers of hells round the lower *spindle* “ *of the earth*”—the south pole !!!

Well might the ancient priests of Urania make the symbol of the sun to say—“ I *was* dead but “ now I am alive for evermore,” having 750,000 years to come in which he would be able to shine more or less every day ; and having locked the pit of death had *kept possession of the KEY.*

In the 4th chap. a door is opened, into the space of which, John is summoned to attend, where he sees nearly the same scene of *awful magnificence* described by Ezekiel. The Zodiac is represented in the Temple precisely like that which Ezekiel describes by the river *Chebar* in Babylonia; each having the constellation of Leo, Taurus, *Aquarius*, and the *flying Eagle* in the quadratures. \*

Both writers speak of a throne in the scene of heaven, on which was “*the appearance of a man.*” Ezekiel describes the colour of the throne “*as the appearance of a sapphire stone,*” which is a *deep sky-colour*, Ezekiel, chap. 1st, ver. 26; and chap. 10th, ver. 1st. There was seen also a *circular radiation* like a rainbow round the throne; from which proceeded *thunderings* and *lightenings* and *voices*, which must have made the scene *majestically terrific*. Shakespeare frequently had recourse to this theatrical expedient to work upon the passions of *his* audience.

\* Why the Jews always substitute the constellation of *AQUILA* for that of *SCORPIO*, I know not; but I have been informed by the learned Hippolito Joseph da Costa, Esq. that it is because *SCORPIO* is called an *ACCURSED SIGN*; for which reason the Jews would never prophane their holy lips by pronouncing its name.

St. John has taken notice of the '*Milky Way*' which was before the throne, which he compares to *a sea of glass like unto crystal mingled with fire*; and he saw *them* that had gained a victory, stand on the *sea of glass*, having *harps* of God.

This is a very correct description of that part of the *galaxy*, VIA LACTEA or '*Milky Way*,' which extends from the horns of *the Bull* and feet of *Geminæ*, to the constellation of the *Harp*; for that part of the *galaxy* is thickly crowded with people, among whom the *great warrior* Perseus is extended, brandishing his sword in a most victorious manner. The four and twenty elders which sat round the throne are allowed to be the twenty-four constellations which formed the summer hemisphere; and which, from the description given by the writer, must have been represented by *living actors*.

In opening the book of *seven seals*, we see many of the consequences that must have occurred in the age of horror as the sun descended *step by step* down the *seven tiers of hells* round the south pole, which seem to have been proclaimed to a vast congregated assembly, as each of the seals were opened. There seems to have been some mistake in the narration; for the writer

has given the consequences of the *sun at the pole*, at the opening of the sixth seal, see c. 6th. verses 13, 14, 15, where the sun becomes extinct, the lamps, which represented the stars, all fall down to the stage ; and *the scene* which represented heaven was *rolled up* like a scrawl. This must have been the end of the great year, or *Maha-yuga*, so that the opening of the seventh seal must be misplaced, as it is not opened till the 1st verse of the 8th chap. and then nothing but half an hours silence ensues.

The dreadful effects of the age of horror are again repeated by the sounding of *seven* trumpets ; and here we may observe a more regular connexion of the times and consequences ; but here I observe, at the sound of the 2nd and 3rd trumpets, that two wonderful things are recorded, which, perhaps, belonged to the history of those remote times when the sun visited the 2nd and 3rd steps of the *second* age of horror.—The casting of a great mountain burning with fire into the sea, would very well express the *submersion of a grand VOLCANO*. But be that as it may, there is such a close affinity between the consequences that follow the *sounding of the seven trumpets* and those that follow the *pouring out the seven vials of God's wrath*, that they seem intended to convey an idea that the age

of horror had been repeated three times. Upon the sounding of the 3rd trumpet, the *rivers* and *fountains* of waters were affected in the same manner as they were after the pouring out of the *third vial*. And the sun is affected after the sounding of the *fourth* trumpet, and after the pouring out of the *fourth vial*; the consequences, though different, both point out the same period of an *age*—the fourth trumpet direct us to the state of the *winter* sun; and the *fourth vial* to the state of the *summer* sun; when the respective tropics are *four stages* from the horizon; the north above and the south below.

At the sounding of the *fourth trumpet* we hear an *angel*, flying through the midst of the scene, saying with a loud voice, “Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the *three angels*, which are yet to sound.” Here we find St. John giving us the consequences of the age of horror, *in detail*. Ezekiel gives us one general *cry* of woe, as the tropic ascended above the north horizon, at the beginning of the age of horror, by informing us that he heard the *cry* of O Wheel! But here we are shewn the effects produced by the tropic, as it descends to the south, or ascend at the north, at every step: and when the sun had descended *four steps*, or, was

found to be sixteen degrees below the south horizon at noon at mid-winter, we find his power diminished in winter ; but his heat is so increased in summer, by shining six or seven weeks without setting, that “ he had power given him to “ scorch men with fire, Chap. 16th, verse 8th. But more woe is threatened as the tropics shall approach the poles through the other three steps.

When the FIFTH *Angel* sounded, a *star* fell unto the earth with the key of the *bottomless pit*, which he opened. Here we find a strong allusion to the sun in the *fifth* space, or 20 degrees below the South horizon, when there could be no vestige of him seen, he *was now dead*, and plunged into the bottomless pit ; where he would continue *to sink* more and more, every winter till he would be at the pole.

When the sun descended to the FIFTH *stage* below the South horizon, in the *third* age of horror, it is expressed by the FIFTH *Angel* pouring out his phial upon the *seat of the beast*, and his kingdom was *full of darkness*. How happily is the result of the sun's being 20 degrees below the horizon expressed,—When every vestige of daylight must disappear, the place must be full of darkness.



When the *SIXTH Angel* sounded, the *effect of the elements* are described as being felt upon the great river *Euphrates*, in a very distressing manner ; much as they happened to effect it after the pouring out of the *SIXTH phial*, “ and the “ *waters were dried up*, that the way of the *Kings of the East* might be prepared.” Here we find an historical fragment of the utmost importance, relative to the *Empire of Babylon* ; where we shall see its antiquity of 470,000 years corroborated by the *Polar motion* !

If we take the 403,000 years mentioned by Berosus, as the time that has passed by since the pole of the earth was in the plane of the ecliptic, there will remain 67,000 years for the antiquity of Babylon at that time ; when the tropics must have been about ten or eleven degrees from the poles, with the angle of the poles *increasing*. The sun then, in the summer, would be *vertical* to the inhabitants of the 76th or 80th degree of North latitude ; and it would then shine two months without setting ; the summer heats would then *begin to dry up* the waters of the *Euphrates* ; and the *Armies of the Kings of the East* might find an easy passage into the *fertile plains of Chaldea* : to prevent which, the kings of Nineveh found it necessary to remove the seat of their empire nearer



to the Persian Gulf, and *built Babylon!* \* And as the age of horror was then in its sixth circle, the winters must have been dreadful, and the melting of the snows in the *latter end of February* and *beginning of March*, made it necessary to surround their city with those stupendous walls already taken notice of. The close agreement of ancient writers, both those that are called sacred and those that are called prophane, deserve our most serious attention. Isaiah assures us that Babylon was built by *the Assyrians*; and St. John tells us that sometime in *the reign of the sixth Angel*, (which must have been, in the latitude of Babylon, somewhere between 50,000 and 75,000 years *before* the pole of the earth was in the *plane of the ecliptic*;) the heat of the sun was so great that the water of the Euphrates was dried up, so that the armies of *the east* used to go over: and Berosus informs us that 67,000 years before that time, their city was in existence!! After the sounding of the *seventh trumpet*, and the pouring out of the *seventh phial*, both scenes conclude amidst the horrors of earthquakes, lightnings, thunderstorms, and hailstones: “every stone  
“about *the weight of a talent.*” †

\* See Isaiah chap. 23, verse 13.

† A Talent is 113 pounds.

After the grand astronomical exhibition is over, they sing "*Te Deum*" for the victory over Babylon, (which I have already mentioned in another part of this book) and *that* is a great proof, that, the time of this astronomical vision was *soon after* the conquest of that empire by Persia ; and *before* the conquest of Egypt by Cambyses. They however, take care to stimulate the spectators against the Egyptians, by speaking of them in terms of disrespect, but never speak of them as of a people whom they had conquered. Besides, another proof of the time of this astronomical vision is the exaltation of the constellation of the *Lamb*, Rev. chap. 19, verse 7, for the marriage of the *Lamb is come*, —ARIES being then the vernal equinoctial sign.

Again in verse 9 we read, "Blessed are they which are called unto the *marriage supper* of the *Lamb*." Here, indeed, we are coming very near to the true point of time ; when, in a temple of the Pagans, John *saw* the glorious *vision* of the astronomy of remote antiquity. It was at the *supper* of the *Lamb* ! It was *at a time* when the Equator *was about to leave* the stars of Aries, and enter those of Pisces. Now, the Equator entered Pisces about 490 years before Christ ; John's vision of the *supper* of the *Lamb* must, therefore

have been more than 490 *years* before Christ. The conquest of Babylon by Cyrus king of Persia, was about 538 years before Christ; John's vision must have been after that. But *Cambyzes* conquered Egypt and laid it to his Empire of Persia 525 *years* before Christ, and as John saw nothing relative to the conquest of Egypt in his vision, we may safely conclude that it was more than 525 years before Christ, but less than 538. These things point out in the most positive manner, that the time of *John's Astronomical vision* was more than 525 years before the birth of Christ.

How, therefore the name of Christ came to be repeated so often in the book of Revelations, can only be accounted for, by its having been handed down to us through the medium of *the Greeks*; in whose language *ARIES, the Ram*, is called *KRIOS* or *Chrios!!!* At the time that *the Christian* religion began to be brought forward in the Roman Empire, the Equator cut the ecliptic in the constellation of the *two fishes*. And it is well known, that the *early Christians* had a great veneration for *FISHERMEN*, who filled two ships with one draught of their net, so that they began to sink. And we are informed, that to distinguish the tombs of Christians from those of other people, it was customary to draw

*two fishes* on them !—About 1,500 or 1,600 years ago, the equator *passed between the two fishes*, without touching either, crossing the ecliptic in such an oblique manner, as to form a kind of *cross*, having about *six degrees* of the ecliptic towards ARIES, and about *twenty-four degrees* towards AQUARIUS,

The rest of the book relates, chiefly, the *new religious ten<sup>ets</sup>* of the Persians; such as the *resurrection of the SOUL*. The last judgement, with the rewards of the just and punishment of the bad. It must have made an *awful impression* upon the minds of the *ignorant spectators to see the souls* \* of the wicked, after having received their sentences, cast into a *lake of fire*. I have seen how the minds of timid people have been hurt in our *Theatres* when they have seen seven or eight men, cased in black cha-mois leather, rise up, through a trap door, from the *PIT below the stage*, and dash down, through the same, with *the wicked hero* of the entertainment, amidst *the flames of fire* which ascended from the *PIT BELOW*. This, it is true, is but an awkward representation: but there is every reason to believe, from the description given by

\* Rev. Chap. 20th, verse 4th.

John, that “ they managed these things better in:”  
the *magnificent theatres* of Persia.

The *splendid scenery of New Jerusalem* must have been *glorious* beyond the power of words to describe; its *twelve foundations*, garnished with the *twelve precious stones* representing the stars of the Zodiac, and having the throne of the Lamb *in the centre*, and together with its *cubical form*, shew the whole to be emblematical of the **STAR-RY MANSION**,—’Twas the *Sapphirine TEMPLE OF URANIA*, garnished with **FLAMING GEMS!!**

Although I have promised to confine myself to those parts of the sacred volume that are astronomical, yet, I cannot resist the impulse I feel to mention the *sublime admonitions* of one of the *actors*, whenever John *fell down at his feet to worship him*.—Rev. chap. 19th, verse 10th and chap. 22nd, verse 9th, “ then he saith unto me see thou do it not: for I am thy *fellow servant*, &c. **WORSHIP GOD**.—Hence we find that *these angels call themselves MEN*—the fellow servants of John, who was a man. But chap. 21st, verse 17th, puts *man* as synonymous with *angel*.

The *great wonder in heaven*; a woman clothed

*with the sun ; and the moon under her feet ; is an astronomical shew, which points out to us the time of the moon's age when the ancients held their monthly festivals. It is well known that they kept those festivals, not on the day of the new moon, but on the night when the new moon first made her appearance : which could not be until she had gone past the sun about twenty degrees. And if the sun was fifteen degrees in Virgo, the new moon would make her first appearance in Libra ; directly under the woman's feet as the writer has described in c. 12th, v. 1st, and of the truth of which any person may convince itself by assuming the moon's place, on a globe, at twenty degrees on the ecliptic, passed the middle of Virgo. The phrase of " A woman cloathed with the sun," has all that sublimity of expression which we find in the 104th Psalm, where David, addressing himself to the deity, sings, " With light as a robe thou hast thyself clad."—So far the poet has embellished a picture which was before, only astronomical. But let us endeavour to investigate the phrase without its embellishments ; let us place fifteen degrees of Virgo, with her " wings of a great eagle," behind the centre of the sun, and, then let us observe how small a portion of the whole*



constellation would be perceptible.—No—'tis all hid from our view.

“ With light as a robe the whole virgin is clad,”

Tho' her head dress and buskins are seen thro' a veil.--

Thro' the twilight of morning her ringlets are spread,

And her feet thro' the night's seem the moon to assail.

But this woman brought forth a *man child*, who was to rule *all nations* with a rod of *iron*: and her child was caught up unto *God*, and to his throne, chap. 12th, verse 5th. It is impossible not to see, in this emphatical verse, its direct allusion to the *middle* of the age of horror, or *iron age*; when the sun seeming to be dead in *Leo* at the south pole, rose again from the dead—returned to new life, and seeming to be born in the bosom of the *Virgin*, i. e. in or about nine or ten degs. of the constellation of *Virgo*: from whence, in less than three months, he would be seen, at noon, in the very *midst of heaven*; i. e. in the *Zenith*: and in about two months more he would be caught up unto the pole,—the *Temple of Budha*; the throne of *Jove*.

But there appeared *another wonder* in heaven; a great red dragon with seven heads, whose tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon



*stood before the woman to devour her child—and he persecuted the woman—and the serpent cast out of his mouth water as a flood, after the woman ;—and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*

This story of the great red dragon being blended in with the woman which brought forth the man child, is an accurate description of that part of the heavens from the head of *Virgo* to that of *Serpens*, and onwards through the heads *Hercules* and *Serpentarius* to the tail of *Serpens*. The above line would be found to pass through 120 degrees of longitude ; and the space included by it, and a line uniting *Virgo* with *that part* of *Serpens* which comes down to the knee of *Serpentarius*, would include in its sweep many notable stars, which may be sufficient to justify the writer in saying “ His tail drew *the third part* of the stars of Heaven.” This serpent, I have shewn in the former part of the work, is a symbol of the River Nile in its *manageable state* ; its epithet of *red* alludes to the vast quantity of vegetables growing on its stagnant surface, which at the time of its *lowest ebb*, in April and May, in consequence of the sun’s great heat at that time, assumed an *arid hue* ; and as the river

runs into the sea in seven chanel's or mouths, it was called the GREAT RED DRAGON WITH SEVEN HEADS, &c. And there are, still to be seen globes where the constellation of *Serpens* is represented with seven heads. The serpent of John's vision cast out of his mouth water as of a flood *after* the woman. This exactly agrees with the diurnal phenomena of the heavens ; as *Virgo* appears to move towards the western horizon. *Serpens* follows after her with his seven heads, which seem to *persecute* the woman by pushing her forward with his seven heads, vomiting water as of a flood.

But there was a war in heaven ; *Michael* and his angels fought against the dragon : and the dragon and his angels fought and prevail'd not, &c.

This *metaphorical battle* between *Michael* the great arch-angel, and the great red dragon with seven heads, that old serpent, called the devil, and satan, is precisely the same astronomical story which is told in the fables of *Hercules* and the Hydra ; and that of *Apollo* and *Python* : they allude to the power of the sun in drying up the waters of the Nile : to the SUN—that mighty arm of the Lord that smote the river

of Egypt in its *seven streams* that men should go ever dry-shod. In this story, the writer has spit all his spite at the river of Egypt, by stringing together “ All the odious names that “ mortals ever knew that *rivers* ever bore ;” but they all mean no more than the River Nile, overflowing its banks. I have shewn before that the dragon, the old serpent, the 'L-evi-aith-an, and the D-'evi-'l in English and Di-ob-al in French mean the great powerful river in Egypt, and here is but one new epithet added, which is SATAN ; \* the meaning of which is allowed to be *the enemy, the adversary, &c.*

This river was the dragon that gave power to the beast ; and is as applicable to the swollen Nile as the others ; for what had Egypt been but for the Nile ? Had the Nile failed, the *beast* (their favourite Ox) would have had but little power—

But *Michael* fought against the dragon and

\* The word Satan has a close affinity with the Sanscrit Saty. SATAN is allowed to mean the King of Hell ; it is known to be an eastern word ; and SATY in the Sanscrit language is the very CENTRE AND PIVOT OF HELL---the TOMB OF BUDHA, i. e. the south pole. As SATY is the south pole, SATAN or Sat'-an' would include the SEVEN TIERS of hells round the south pole, and thereby retain the sense of adversary or enemy ; for reasons too obvious to mention in this part of the work.

prevailed, i. e. the sun dried up the water of the Nile. We have, before, seen *the sun* APOLLO, dry up the *overflowed Nile*, called PYTHON; and we have seen *the sun* HERCULES, dry up the *overflowed Nile*, CALLED HYDRA; and we *here see the sun*, MICHAEL, \* dry up *the Nile*, called THE GREAT RED DRAGON, THE OLD SERPENT, THE D'-EVI-'L AND SATAN.

In the epistle of Jude, there is a dispute between Michael the arch-angel, and the devil about the body of Moses; in which it is said, yet Michael durst not bring against him a railing accusation, but said. “*The Lord* REBUKE THEE.” I feel myself at a loss to express my approbation of the words made use of by the ancients to distinguish the different powers of the sun and elements in the different ages of the world, and under the different angles of the poles. I observe, that this is not *a battle* between Michael and the D'-evi-'l, this is only *a dispute*. What an admirable distinction! In John we are told that Michael *fought* the Devil and prevailed, i. e. the sun had power to dry up all the water and *kill the river*, the old serpent, the D'-evi-'l, &c. but,

\* Michael, signifies the God of Fire, or the God that supports life. It is composed of Michia, the support of life, and El, God,

here the *sun* disputes with *the river* about the body of *MOSES*. Now, *Moses* is precisely the same name as *Muses*; and both of them are from *mesha*, which means *saved from the water*. Exodus, chap. 2nd, verse 10th, “ And she called his name *Moses*; and she said, because I drew him out of the water, The Egyptians used to apply the word *mesha* to their land when it was saved from the water, and hence we call our land which is saved from the water by the name of *marsh*: which is similar *both in SENSE AND SOUND* which ought to be our only guide in etymologies.

From the above derivations we find that the *sun*, *Michael*, in Jude, did not dry up the water of the Nile, i. e. did <sup>not</sup> kill the *D'-vi-'l*, but *rebuked* him, i. e. kept the river in due bounds: but which of the two had the greatest share of \* *mesha* is not determined. *Michael*, or the sun is here called the *arch-angel*; we know the poets of the ancients called the *stars* by various names: sometimes they were called *lamps*, sometimes *fires*, and *eyes*, *spirits of God*, and very often *ANGELS*. And the sun, being the largest of the

\* This dispute between the SUN and the NILE about the *MUSE* at the bottom reminds me of the FABLE of the SUN and the WIND; who strove to rob a traveller of his cloak.

stars was frequently distinguished by a *prefix* of eminence, FIRE-OF-FIRES ; OSH-iris, flaming-eye, or great eye ; and ARCH-Angel !!! Thus MICHA-EL, THE ARCHANGEL is but an epithet of the sun, in quality of being the *great support of life*—the ARCH-star in heaven !!!

*Jude*, in his 6th verse, calls the stars *angels* : and the *angels* which kept not their *first estate*, but *left* their own habitation, he hath reserved in everlasting chains *under darkness*, unto the judgement of the last day. If in this verse we put *stars* for *angels*, the sense would be, that, the stars which are *for ever* hid under the south horizon, were formerly in the northern hemisphere.

We have now taken a very ample survey of the ancient astronomical mysteries which were revealed to a Jew, in a pagan temple, when the sun *passed over* the equator in the constellation of the Ram, without having seen any thing about the *downfal* of Popery, the earthquake that swallowed Lisbon, or any thing about “ The great “ BATTLE OF WATERLOO,” which a late writer on the *Revelations* pretends to have discovered. We have seen, however, in their new regulated scenes of astronomy, they have given us some new symbols, equally as explicit as those



that had gone before them. They signified the beginning of the year when the sun crossed the equator in ARIES, by a RADIANT LAMB holding a *section of the ecliptic* CROSSED by the equator !

We find, also, in this ancient book that they signified the twelve months by twelve beings called twelve Apostles of the Lamb, whose names were placed in twelve precious stones, piled one upon another as supporters of the *Sapphirine Temple of Urania*.

It is much to be lamented that John, who has given us so much important information in the Revelations of the ancient mysteries, should not have revealed so much as one of the names of these new symbols of the twelve months.

Perhaps, as he is a Jew, he did not wish to reveal so delicate a point to any *but jews* ; and *they* may know the names of the twelve new representatives of the year by the gems in which they are placed ; the last of the twelve, I perceive, is an amethyst ; a dark purple,—symbol of winter : which, in the *urim aithomin* is placed in the *lowest left hand corner* with the *sign of the Lion* ; which is the *Lion of the Tribe of Judah* ; so



called because placed at the *extreme end*. \* But as the Jews began their years at different seasons, very little information is to be expected from them on that head. We know, however, that the middle month of spring was called *Meah*, because the sun then was in conjunction with a cluster of stars, called the Pleides, in our time, but by the ancients *Meah*, i. e. *the multitude*. This month is called by the Latins *Mai*, and by us *May*. The third month in the spring is called by us June, from *Jon* or *Ion*, because in that month the sun is in conjunction with the finest constellation in the heavens, called *Or-ion*, whether it was so called from *Ion*, a violet I am not certain; June, however, is not a violet month with us, but the sun must formerly have been in conjunction with that fine constellation in the *violet month*, which probably gave the constellation name. †

I have somewhere seen a picture of the *sun and twelve months* represented by thirteen human

\* The book of *JUDE* was formerly the last book in the New Testament; till a few years ago: when it was thought proper to add the book of Revelations; which, as it is now the *LAST*, ought to be called *JUDE*.

We find that the month of June is highly favoured by the *SUN*; BETWEEN WHICH there seems to be a kind of *KINDRED* sympathy: and still, in the European calendar, there is one day in June dedicated to *John*!

figures ; where *the blaze of Glories* pointed out the great ARCH-ANGEL, the sun, and the faces of the others are so exquisitely delineated that each seemed to express the season which it was intended to represent : they are clustered into *four* groups of *three* men each as symbols of the *four* seasons of *three months* each ; and such has been the skill of the artist that you might point to each of the faces and say, that is such a month, &c. 'till coming to one that possesses all the loveliness of spring you could not hesitate to say, *this must be June* : and glancing your eyes along the picture till they reach the end of the throng, you see one at the very *extreme end*, which is the face of an old wily traitor, skulking as it were, *from the rest*, and meditating in private how to dash "*the blaze of glories*" from the head of the solar symbol, and deliver him into the hands of the persecuting demons of winter, whenever, in a friendly visit, he may enter into *his dreary dominions*.

Again, after the age of horror, when the sun no longer visited the dreadful *realms of Satan*, which are spread in *seven tiers of hells* ; concentric, from the pivot *Satya*, to where the utmost sweep of Swayambhuva's wheel the south horizon meets, they did not represent the wintry sun by putting a dead man upon the back of a

Lion, with his virgin mother weeping by his side; as was done by the Egyptians; nor by putting a dead man under the feet of a Lion, as was done by the Hindoos; \* nor yet by putting out the eyes of the man that was the symbol of the sun; nor yet by shaving the seven locks of hair *off* his head, but by putting thereon some thorns without leaves; because, in winter the trees have no leaves. And another people took the *club* from their summer symbol, which was exchanged for a *spindle*. The Egyptians no longer placed a dead Osiris on a Lion bier, but placed their symbol of winter *gently reclined* upon the Lion's back, and invested with ensigns of *majesterial* authority.

When I reflect on the various means made use of by nations of antiquity to express the state of the heavens and operations of the elements I cannot help exclaiming in rapturous symphony *O sculptured poetry*, how rich are thy charms! Though all eyes behold thee, how few can perceive the volumes of information that emanate ~~from~~ the folds of thy mystic dress!

\* In the Asiatic Researches, vol. 3, page 290, we are informed that CHRISNA WAS KILLED by a Lion. And among the gems called Abraxas, preserved at the British Museum, there is one which shews a LION with a Cock's head, standing on the back of a dead man.

Although, it is generally allowed that *the book of JOB* is not an hebrew book ; yet, as it is a book evidently written by a person of general knowledge, I cannot let it pass by unnoticed. It displays a knowledge of the *geography* of the polar sea in these words: “ He spreadeth the NORTH over the empty space.”

The allusions to astronomy are frequent ; and as the names of several of the Constellations are mentioned, yet, though this book is esteemed very ancient, astronomy must be more so. There is not, however, a single passage in it that points to any precise period of time. His “ bringing forth MAZEROTH in *his seasons*” may allude to the precession of the equinoctial points, which brings *M-ash-uroth*, i. e. *all the fires of heaven* (the stars of the zodiac) to the season of Spring. There are expressions in the 37th and 38th chaps. of a very mysterious nature. “ Who can number the clouds in wisdom ?” or who “ can stay “ the BOTTLES of heaven, when the dust grow- “ eth into hardness, and the clods cleave fast “ together ?” “ Who can stay the bottles of “ heaven,” seems to shew that the writer was acquainted with all the consequences of the polar motion, and had in view the setting in of the winters of the age of horror, when the seven

*angels* began to pour out their *vials* of God's wrath ; and we are here informed that the rapid rains or the contents of the *bottles or vials* \* of heaven came down “ when the dust groweth “ into hardness, and the clods cleave fast together,—what sudden transition from extremity to extremity !

Again verse 22nd, hast thou seen the treasures of the hail, which I have reserved against the *time of trouble*, against the *day of battle and war* ? This can have no allusion to any battle between man and man, or between nation and nation ; no—this must allude to the *war of elements in the time of trouble—in the age of horror*, when the *sea break forth*, as if it had issued out of the womb, cloathed with a *garment of clouds*, and bound with a *swaddling-band* of THICK DARKNESS :—“ when the waters were hid “ as with a stone, i. e. Ice ; and the *face of the* “ *deep is frozen*—when every man's hand is

\* In the CIRCULAR and OBLONG ZODIACS from the Temple of Tentyra or Dendera, we see the constellation of Aquarius represented by whole-length human figures pouring down the contents of inverted BOTTLES. In the oblong Zodiac the first Decanate has a man standing on the back of a Swan,—symbol of snow ; in the third the symbol's head is decorated with flowing feathers, which seem to indicate that the downfall from its INVERTED BOTTLES is SNOW.

“ *sealed up*, (i. e. can do no work) and when  
 “ *the beasts go into their dens*.

In how few strokes of the pen does this father of Arabian poetry give us a *bold and correct* outline of his picture. Ovid, in his PHAETON and DeuCALLON, has given the world two beautiful pictures of the summers and winters of that forlorn age, but, he has taken no notice of “ the face of the deep being frozen ;” a circumstance, which must have happened twice a year on the equator, one when the sun would be near the north horizon for several days, and again when he would be as long on their south horizon : at which time the Mediterranean Sea must have been hid as with a stone. But neither this nor any other sea in the neighbourhood of Arabia, can be frozen and hid as with a stone, unless the angle of the two poles was MORE than VINCE and LA-PLACE allow it to have been.

It seems as if this Arabian poet had been disgusted with the licence taken by poets of surrounding nations ; which is that of personifying inanimate nature.

This poet has not represented *the snow*, the gentle rain, and the dew drops, as three sisters,

by the names of *Leucothea*, *Erse*, and *Pandrosa* ; nor the great rains of his strength by a giant named *Enceladus* ; nor hath he named the *whirlwind Briarius* ; nor does the giant *Naphalim* represent the garment of *clouds* which covered the *sea-pressed-hemisphere* of winter in the age of horror ; nor do we, here, see the tremendous thunder, nor the lightening, which extends from the ends of the earth, represented as a *flying, roaring dragon vomiting fire* : but all the ravages of the elements are happily expressed according to *the true language of nature*. The author's dislike to the personification of the elements, is shewn in the 28th and 29th verses, chap 29th, by modestly asking “ Hath the *rain*, or the *drops of dew* a father ? or from *what mother* came the ice ?

Had poetry never assumed any other language than that which the writer of *Job* hath put into the mouth of the LORD, speaking out of a whirlwind, the nations of the world had not now been cursed with battles wherein *both sides butcher one another for the GLORY OF GOD* ! When the ancient historians recorded the operations of the elements under the various angles of the poles, they spoke of them as of the actions of intelligent beings : and those which were beneficial to mankind were spoken of in terms of praise, and figures of them were drawn with all the extrava-



gant embellishments of a brilliant imagination; *Pandrosa*, so delightful to the village throng, would be described as a beautiful young lady, dressed in a light verdant robe covered with brilliant gems of purest crystal, in which you might behold all the beaming radiance of her *sister's eye*—the heart-elating, joy-diffusing, yellow hair Nymph *AGLAUROS* ! \* when human forms had been spoken of in such like terms as these, the illiterate might soon forget that they were but symbols of a fine morning, when the *sun shone* through branches all spangled with *dew*, and from contemplating them as benign beings, long revered by their ancestors, might, in time, entertain some strange ideas about them : which would paint them out as beings *more than mortal*, and, as worthy of divine honours. But, alas ! with what ardour soever we might offer up our prayers at the shrine of *Pandrosa* and *Aglauros* they would not drive away the boreal clouds of *December* ! We do not see that one of the thousand rosy fingered nymphs that string their flowery chaplets round the sun, when he drives his blazing chariot through the realms of June, come with her smiles to charm away the rage of those fell ruffians which surround the persecuted

\* *Aglauros*, means the SPLENDOUR OF THE SUN.

sun while in the dominions of that traitor Judas, called December,

If it is really true that the vulgar people in India do mistake their symbols of the ancient operations and configurations of astronomical circles for those of *intelligent beings which are capable of dispensing good and evil*, I think that the ignorant part of the people in Europe who fancy themselves to be Christians, ought not to be set so much at variance against them on the part of religion, as we every where see they are both by *ranting preachers*, and missionary papers; which are alike *disgraceful* to any sect of religion: invective and insult being their constant theme. As it is confessed that many of their dogmas are so similar to those professed among Christians themselves, that, they must have had one common origin, would not *an impartial* man ask, may we not as well conclude, as the Hindoos were a learned and polished people while we lived in forests and cloathed ourselves with skins, that our ideas are a corruption of theirs? Observe I do not say that the Christian religion is a corruption of the symbols of ancient astronomy, when the sun used to be represented as dead in Leo, when Leo was in the pit of Satan; and when he used to rise to new life in the bosom of Virgo—but I think I

might be allowed to ask of the ranting declaimers against the Hindoo antiquity,—As the religious ideas of the Hindoos have evidently been derived from the astronomical symbols of so remote a time as 4,320,000 of years; how has it happened that the dogmas of Christians are so similar?<sup>2</sup>

In the oblong zodiac of Tentyra, each of the twelve signs is divided into three parts of ten degrees, and each part is represented by a human figure (with attributes expressive of his functions) called a Decan; and as each sign of the zodiac has three of these, the first of each was called a powerful leader \* of three. To this company of thirty-six decans they attributed the management of the seasons. These were the *powers* whose functions were more durable than those of the twelve Zodiacal Constellations which are still found to alter their position every 2,000 years, relative to the seasons; and to move, in that time, through a space of thirty degrees from the equinoctial points. Not so the more powerful and constant gods called the Decans, or

\* Samuel, book ii. chap. 23rd, verse 1th, to the end of the chap. and i. book of Chronicles, chap. 11th, verse 10th, to the end of the chap. The reader will compare the two chapters and make their own comments.

Eloim ; those of that rank which are fixed at the equator are still supposed to compel the sun to shine twelve hours a day all the world over ; and those at the opposite parts of the equator constantly *prepel the sun the same way* through their dominions, i. e. those at the *spring node* will not suffer the *sun* to pass out of their palace the same way by which he entered ; but order him to move on to the sign more northward. This is known to be the constant order of the sun, moon, and planets ; which must continue till the CABIRI, the most *powerful* of all the gods, shall unite ; and then the functions of the Decans are at an end ; and one unbounded spring shall govern all ; until A POWER MORE *powerful* than the *Cabiri*, shall cause the poles again to separate ; when the seasons will again return, and the Decans again take their stations : but now, *observe*, all *topsy-turvy turned* ! and what before was north, the northern pole forsakes ! The Lion now, which trod *beneath his feet* the hydra Nile, is decorated with a *hydra tail*, that casts his *venom* over the *Lion's Back* !!! And now the *Decan-trio* of the wintry sign, when ever the Lion comes within their reach, decoy the sprawling monster backwards down ; but by such slow degrees, that in twelve visits, seen from *Delhi's plain*, he still is free from *Swayambhura's den*. But steady to their

dreadful word of woe, when the great twelve have ten more circling revolutions run, *hell's central Pivot* strikes the Lion's heart.

The Orphic hymns commemorate the *vanquished Lion sprawling on his back*, which the Greeks have preserved in the story of *Orpheus* and *Euridice*; which is explained in the first part of this work. The gem preserved in the British Museum shew us *the Lion erect*. And though the lion would go from pole to pole in about 12,000 years by the precession of the equinoctial points, and return to the south pole again in about the same time; yet he would return in the same order; viz. he would return with his back the same way to the pole: and in that order he would descend through the *seven tiers of hells*—the seven regions of the *MENUS*; the territory of the seven angels pouring out the *bottles of God's wrath in heaven*, and of those who sounded the seven *woe-proclaiming* trumpets; but he would leave the *SATYA* or south pole passing through the seven stages on the opposite side; and in seven times 25,000 years, would appear above the horizon standing upright thereon, at noon; in that order he would be seen to approach the equator in fifteen revolutions of 25,000 years each; from whence, in the same time, he would

descend with his feet to the horizon, and so on, to the region of the Satya, i. e. the south pole.

Here the *intelligent* astronomer will see the true order of the heavenly motion. In forty-five revolutions of the zodiac all the constellations would be reversed, i. e. if the equator and the ecliptic coincide with all the backs of the animals to the north pole, after forty-five revolutions they will coincide again, but with their backs towards the south pole. But though the same seasons return in that time it would take twice that time to bring the constellations into the same state, as seen from the earth; which is what constituted the Prajanatha Yuga of 2,160,000 years, being twice 45 times 24,000.

But the stories which have been the result of the particular method made use of by ancient historians to express the various changes of the constellations and seasons of the great year; and the causes of those changes; may be worth our while to examine.

The *Elohim*, the *Decans*, or the symbols which presided over the thirty-six sub-divisions of the Zodiac, or, more properly speaking of the year, each month having three; were those

Gods whose care it was to regulate the weather in the different seasons, and who were supposed to vary it according to their will: if the planet Venus or Jupiter paid a visit to any of their Godships, he would not fail to let us know how pleased he was by sprinkling the earth with growing showers. Mars perhaps might persuade him to throw down a few thunderbolts: and Mercury—but there would be no end to stories of this kind—nor are they to our purpose.

These Decans or Eloim are *the Gods* of whom it is said *he created* the universe.

They arranged the order of the zodiac. The Eloim of the summer month were three gods of a benevolent disposition; they made the days long and loaded the sun's head with *Topaz*: they were doubtless *of kin* to the sun, upon whom they bestowed so many favours: while the three wretches that presided in the winter month, which were at the *extreme end* of the year, seem to be of kin to none but *a society for the suppression of LIGHT and HOSPITALITY!* Hid in the realms below, from mortal eyes concealed, they joy'd to see the sun's declining orb retire to rest, and flung a *misty* curtain round his couch: then, soon, a host of foes, in various forms, absorb his *crown of gems*.



But we have seen the process by which the sun descends from the south horizon to the pivot,—*Satya*, i. e. the south pole : let us now, for a few minutes, place ourselves in a situation similar to that of the ancients at *the setting in of the winter* of the age of horror : and if we possessed their piety we should assemble in our temples to take the last-long-lingering-look of the descending sun ; and *hymn our doleful dirge as Chrisna dies* ; in some such words as these :—

“ I cannot live without thy light,

“ Cast out and bani-h'd from thy sight.

“ —Let thy good spirit ne'er depart ;

“ Nor hide thy presence from my heart.”

The above lines are in strict conformity with the loss of the sun *Chrisna* in remote antiquity. And there can be no doubt that there were some *sages* who said that “ His death was necessary for our salvation.” Again, they might comfort the poor in spirit by saying that “ It is requisite that he should become poor ; that by his poverty we might become rich.” These expressions are strictly applicable to the state of nature : for if the sun were to shine with a very considerable altitude all the year round, it is evident we could have no vegetation : it is therefore necessary that

the sun should seem to lose his power in winter, that the earth may be well saturated with water to sustain the next year's treasure. When these expressions are applied to the conquering and conquered *Chrisna* we do not find in them any *mystery* !

Again, admitting that the Eloim were powerful and intelligent beings that managed these things, we would accuse *them* of being the authors of all the sufferings of *Chrisna*. And, as they and the constellation of *Leo* were below the horizon and consequently *cut off* from the end of the zodiac, there were but eleven constellations of the zodiac to be seen ; *the three at the end were wanted*, but those three would be accused of bringing *Chrisna* into those troubles which, at last, ended in his death. All this would be expressed in the *eastern* language by saying, that, *Chrisna was persecuted by those Judoth Ishcarioth ! ! ! !* But the astronomy of those distant ages, when the sun was at the south pole in winter, would leave five of those *Decans cut off* from our view, in the latitude of twenty-eight degrees ; hence *Chrisna* died of wounds from *five decans*, but the whole five may be included in *Judoth Ishcarioth* ! for the phrase means *the men that are wanted at the extreme parts*. *Ishcarioth* is a compound

of *ish*, a man; and *carat*, wanted or taken away; and *oth*, the plural termination, more ancient than *im*, which make *Ishcarioth* \* to mean *men separated from*, or *men cut off*, or *men wanted*. These exactly agree with the conditions of the five Decans or Eloim that cannot be seen in the latitude of twenty-eight degrees, in the middle of the age of horror. For if we take the three in Leo, with the middle one at the pole, then the one on each side would extend fifteen degrees each way from the pole; to which if we add the last decanate of Cancer and the first Decanate of Virgo, the whole extent of the five decanates would not come to the horizon of Delhi; by three degrees: of course, *five men* or *Decans* would be *cut off* at the end of the ecliptic.

What *sinister* policy can induce a certain description of men to be constantly stunning the ears of their deluded hearers by asserting that,

\* I am aware that there are those that in translating ISCARIOT, make it to mean a man of murder! but it is done in the WHOLESALE WAY; what they would make of it in the retail I have no guess: but as his history goes back no more than 17, 18, or 19 hundred years at the most, his history of persecuting CHRIST the SAVIOUR of the Christians, can have no connexion with the FIVE ISHCARIOTH who persecuted Chrisna the Saviour of the Hindoos 400,000 years ago.

the poor Hindoos have had some faint glimpses of divine truth, which they *must have received* from the *spurious* gospels of the early Christians, I know not; unless it be *that of dragging vast sums of money every year from their pockets.*

I have sufficiently proved that the, *hitherto mysteries* of the ancient nations have not been borrowed from any books *of the moderns*; nor from any book but the great book of God, which is published to all nations of the earth in letters of Topaz, Carbuncles, and Rubies, set in one extended gem of Sapphire!

The Jews might, with equal propriety, assert that the Hindoos borrowed their superstitious notions from the *Pentateuch*; and the custom of *bathing in the Ganges*, from Elisha's directing Naaman *to bathe seven times in Jordan* as a cure for the leprosy! Kings, 2nd chap. verse 5th. We know that the custom in India of *bathing* in the Ganges, and even DYING ON ITS BANKS have been held sacred from time immemorial, and even the desire of being buried in its stream; but what proves the vast antiquity of the custom, beyond that of the Jews, is that, an old bed of the Ganges has been lately discovered at a very considerable distance from, and at a vast depth

*below the level* of the present chanel ; the bottom of which is filled with human bones of all sizes mixed with a variety of those of other animals. These things put the passion for *Gangetic* veneration beyond the time of Elisha.

Indeed, after considering the vast quantity of incontrovertible proofs of Hindoo antiquity, deduced from the exact agreement of their recitals with the present well known complicated motions of the earth in its orbit, it would be the *greatest insult to human reason*, to assert that the *poetical history* of the *eighteen original shastras* of astronomy, or the *fourteen Menus* or *Manwantaras*, &c. &c. which carry us back into time more than *four millions* of years could have been borrowed from books whose utmost antiquity is not more than *six, or seven thousand* years: or eight thousand at most.

The Jewish history, therefore, that is, *the marvellous* part of it, seems *not* to be composed of *new materials* : but of such as they had gleaned up from the various nations among whom they had been in bondage: and that their annals might have some appearance of originallity they took the liberty to make such alterations as would give them the superficial appearance of *novelty*,

by turning *singulars into plurals*; and plurals into singulars; and what was *femenine* with their masters, they made to be masculine; in working it into their histories; and in some places *things inanimate* have been turned into men by adding the sign of the masculine gender; this was frequently done by the Greeks. But as assertions are not so satisfactory as proofs, we will investigate some parts of their history.

According to the testimony of Sir W. Jones, in the Asiatic Researches, vol. 2, page 116, the Hindoos call *the MENUS, Children of the Sun, Chrisna*; But the Jews, on the contrary, tell us in Judges, ch. 13th that *MANO* was the *Father of the Sun*; they have, however, endeavoured to do away with every idea of mythology by adding to *Meno*, their sign of the masculine gender, ah, which makes *Menoah* look more like a man's name. In the Grecian mythology *Climene* was the *mother of the Sun PHAETON*;—but *Climene*, is from *Cali-MENAH*—the *regulating period of heat*—the spirals round the poles, called *Menus*. *Alcmene* was the *mother of the Sun HERCULES*: *Alemene* is from *Alca-MENAH* the *all powerful MANAH* or *menu*, which must mean the *Menn* round the pole, as in that circle nearest the pole the sun's power must be most

invincible, whether he is called Hereules, Phaeton, *Shimson*,—Samson, or Krisna. Those tales all relate to the sun in the age of horror and all bear the same complexion;—The two Grecian *suns* have a female parent, called *Menus*; but the Hebrew sun has a male *Meno* for his parent; whilst the sun of the Hindoos is father to the *Mcnu*.

The story of *Noah* deserves particular attention; because, of late, so many men of great learning with but little genius, have written so many large volumes about it for no other purpose, that I can find out, than that of driving every vestige of reason from the heads of their readers and of making perplexity more perplex.

Captain Wilford says that *Satyavrata* is NOAH. Now *Satyavrata* is that circle of the seven tiers of hells round the south pole, which is called *Satya*, and because the whole world was under water when the sun was there, (that is, the two hemispheres alternately) the Cap. has no doubt that this symbol of the lowest hell was *Noah*. I have no objection, whatever, to call the whole age of horror, the age of *Noah*; for *Noah* is from *no*, a boat, and *ah*, a masculine termination, similar to the *os* of the Greeks. And as it



is only by rendering the *true* meanings of these words into familiar English that we can obtain their fair sense—in familiar English then, Noah is, *Mr. Boat*; as the Father of Samson, *Manoah*, is *Mr. Menu*, whose father was a *certain man* of Zereh.

Noah, is a word, to which, like most others of the ancient Hebrew or Phenicean, several meanings are attached; all, however, are applicable to the *boat*; as rest, repose, to quaver, and to totter. *No*, is also synonymous with *habitation*: as in the ancient name of Thebes, which was *Ammon-NO*;—the HABITATION of *Ammon*. Here are five significations to *No*, all of which are applicable to boat. In Lower Egypt we know the country was underwater three months in the year, during which time the people *lived in boats* and *did no work*.—It was the time of *rest*, the *no* or *boat* was a symbol of *repose*; and when boats are afloat on wide waters agitated by the wind, they are tossed up and down—and consequently they totter about. But *no*, a *boat*, is synonymous with *habitation*, because, in Egypt the people used *to live* so much *in boats*. Before we had houses in England we lived in bowers, and we still call the people who live contiguous to one another *neighbours*, which

originally meant *nigh-bowers*. But in Egypt there was a populous city, called *No*. It was *surrounded with waters*, and consequently was a city of boats. See Naaham, chap. 3rd, verse 8th, “ Art thou better than populous *No*, that was situate among the rivers, that had waters round about it, whose *rampart was the sea*,” &c.

But when men *lived* in boats it was necessary to have some sort of *covering to them*, that they might nestle in them, secure from the wind, the rain, the sun, &c. Now if we add to *no*, a prefix indicative of *nestling* in *repose*, every body would know the *no*, when so united, to be *a boat*. In the *Hebrew* language, the word *Ken* means *a nest*, and if we place it before *no* it would strike every reader ; for who does not know that *canoe* is a boat ? which is formed from *ken-no*—a boat to live in.

If we turn our attention to the state of man in the age of horror, we shall assure ourselves that he must have had recourse to the aid of *flotillas* in all extensive plains. In mountaneous countries, where he found a safe retreat from the great waters, in that forlorn age, flotillas were not necessary ; the mountains would give refuge to multitudes, for whose subsistence, the vallies

between would furnish but a scanty pittance, while the plains manured by the water, must have been fertile beyond description; but the presence of man was necessary, to assist nature in producing her abundance; which could not be done by those from the mountains, upon such vast plains as those of *Chaldea* and *Hindoostan*; where the memory of those times have been preserved in numerous volumes. Here, then, lived the *Noachidæ* or children of the boats; the fragments of whose history, the Jews may have blended in with some traits of their own.

But the custom of living in boats, in the age of horror, was not confined to the plains of Asia; but must have been common to all large plains; the inhabitants of which, in that age must have been *Noachidæ*. And as the plains of Europe, which was peopled by the descendants of Iapeto, had their *Noachidæ*: and the plains of Egypt called the plains of Am, from its amazing fertility; had their *Noachidæ*; and the vast plains of Asia, (which last country, abounding with astronomers, who studied the *science of heaven*, might have been called the country of *Shemim*, which is hebrew for heaven) had their *Noachidæ*; we see of what vast antiquity is the story of *Shem*, *Am*, and *Iapet* being reduced to the state of

*Noachidæ*, or people living in boats! Hence would very naturally arise an idea that the *Noachidæ* were the children of *Noach* as if *Noach* had been a man or a woman. People who live in poverty, are called the *children of Distress*, and yet we do not enquire whether *Distress* be either a man or a woman.

There is a writer who asserts that *Menu* was *Noah*; *Menu* was never a man that lived,—it was a symbol of laws and regulations, and is precisely the *Manah* of the hebrews which means to regulate or to *cast up*; i. e. to reckon: it is varied in pronunciation, and is sometimes called *menus*, *manes*, and *monah*; hence the English *Moon*, which is the *regulator* of time. The same writer says that *Nau* was *Noah*; *naus* is a Greek word for ship; but whether *Noah* be a boat or a ship, are alike fatal to his existence as a man. In another place he informs his readers that *Hippomenes*, is *Noah*! This is still fatal to the existence of *Noah* as an identical man; but it will establish *Noah* as a *mythological being*, as no—a boat, with the masculine affix, *ah*, is, at most, the man of the boat, i. e. a boatswain, or if you will a captain of a boat or ship—some man or other, not any particular man. In this sense *Noah* is *Hippomenes*; for *Hippomenes*,

according to the poetical history, in the tenth book of Ovid's *Met.* was *Admiral of the navy* of the Island of *Atalanta*. \* It seems, from the narrative beginning at line 560, that, at the time of the above story, the form of government, in that island, was *republican*, that many heroes had attempted to become sovereigns, but had been *cruelly* repulsed; none were to be admitted but such as would comply with *certain conditions*: which proves that the people wanted a *limited monarchy*. After several heroes had been *slain*, *Hippomenes*, the Admiral, had the *daring temerity* to offer himself: him the people had the power to refuse (proof of their freedom) but Hippomenes had plenty of gold, which had been clandestinely obtained from the mines of *Peru* or *Mexico*; † with this he bribed the people of *Atalanta* three several times, and gained his election. But, observe, upon his assuming the *regal*

\* We must go back more than eleven thousand years into time for the existence of this island, how far further, for the time when its Admiral was elected King we know not; but if Noah was this Admiral—was this Hippomenes what are we to think of the Jewish history? ——— Mr. Faber was not aware of the difficulties which his bantering etymologies might bring him into,

† Called by Ovid *TAMASYN*, i. e. the LAND OF DARKNESS, from *THAMUS*—HIDDEN: because in India, America was below the horizon. See N. B. page iii. book first of this work.

authority, the Goddess Cybele sunk the island below the Stygian water !

Hippomenes, is derived from *Ippos*, a greek word for *horse*, and that from a word which signifies *to fly* : this then is the *flying horse Pegasus* ; which is a ship. And from *Manah*, a regulator : Hippomene, then, as connected with the Island of Atalanta, must have been, at least, Admiral of a fleet. But what puts it beyond all doubt is, his boasting of *his pedigree*, which is but *four removes* from *Neptune* the king of the waters. However, an acquaintance with their *gradations of rank* would determine that point.

I cannot conclude my remarks on the Noachidæ, or people who inhabit extensive plains in the age of horror, without observing the necessity of taking into their *arched flotillas* some of their most useful cattle, which must otherwise have perished : this we are certain of *without a revelation* ! and in the oblong zodiac of Tentyra, where we find cancer at the south pole ; and the divisions of Gemini crouded with seven persons all busily employed in arranging matters of some serious importance, previous to their getting into winter quarters, we find, also, in the last decanate but one, to the south pole, there is actu-



ally an OX placed in a BOAT : this is not the constellation of Taurus, for that is on the other side of Gemini, where we see him with a circle on his neck which informs us that there was a full moon in the last decanate. Was this a type of what was afterwards to happen among the Jews? borrowed from their books, it could not be, as it is well known that they had no books of Moses till nine hundred years after his death, unless we call the ten commandments by that name, which were engraved on the two tables of stone : for, “ There was *nothing in the Ark* save the “ two tables of stone, which Moses put there at “ *Horeb*, when the Lord made a covenant with “ the children of Israel, when they came out of “ the land of Egypt.” This confession is recorded in the 8th chap. of the first book of Kings, verse 9th. Here is an indisputable proof that there was no book of Moses in the Ark, nor do we hear any thing about the books of Moses, either in Judges or Samuel, or in the reign of David, or of that of Solomon, or in the reign of any other of their Kings, till the eighteenth year of Josiah : when all of a sudden the *High-priest* said to the scribe, “ I have found a *book* in the house of the Lord,” second of Kings, chap. 22nd verse 8th. Strange ! that this book should be called the book that contained the *books of Moses*.



by whom was it written ? and where concealed for nine hundred years : When Solomon dedicated the temple, he knew nothing about it ; there was “ nothing in the Ark but the two tables of stone,” second of Chron. chap. 5th, verse 10th. Having *found a book* it was read to the king and people by little and little : the king rent his clothes, and the people, for the first time in their lives, *now* heard of the marvellous things that were done in old time, &c.

All the directions and patterns for building the temple were given to Solomon by David, first of Chron. chap. 28th, verse 19th. All this, said David, the Lord made me understand in *writing by his hand upon me*, even all the works of this pattern. But lest there should be any mistake, we are told that the Lord himself came down to converse with Solomon about it ; which would have been quite unnecessary, if they had known any thing about it by its having been communicated to a man five hundred years before.

We have seen from what ancient memorials the story of Noah may have arisen—from the necessity of living in boats at a very remote period : and we shall see how a similar mistake may have given existence to a *Moses*. The book,

which first sprung to life in the sight of the High-priest Hilkiah, about twenty years before the babylonish captivity, and which had never before been heard of was called the book of the Covenant of the Lord ; in one place it is called the book of the Law by Moses, or the *book of MOSES*, the law of Moses, *the code* of Moses, &c. All these expressions seem to point out that there was a book written by Moses.—'The history of a *woe fraught heart* might, with much propriety, be called the *book of MISERY* : but what Englishman could be prevailed upon to believe that *misery* was either a man or a woman, by whom that book was written :—a foreigner however, who did not understand the meaning of the word *misery* might very *pardonably* mistake MISERY for the *name of the author* of the book ! instead of understanding it to be a book THAT TREATED OF GRIEVOUS THINGS. Hence we see what errors may arise from ignorance ! and alas ; it is these errors—these *fatal errors*, that have given birth to so many MYSTIC characters, whose *lives of wonder* swell the volumes of history. But the mystic offspring of ERROR, are the figurative *children of FALSEHOOD*, whose miraculous recitals have instilled into the minds of man that *poison* which has been productive of his *greatest woe* : the only *antidote* to which must

flow from the THRONE OF TRUTH, when he shall allow himself to be guided by that precious ray of divine *essence*, which we call REASON: for it is *that* alone which distinguishes the man from the brute; and it is that alone which has brought man *from the cave TO THE PALACE*.

As we are assured, from the authority of the bible, that the book produced by the HIGH-priest *Hilkiah*, about twenty years before the *babylonian* captivity, was *not written* by a man who lived *nine hundred years* before, called MOSES: it was therefore *a book of the laws ABOUT Moses*—of, or concerning Moses; a book concerning whatever was *mosaic*. But *Moses* means *saved from the waters*. It is a name that the Egyptians gave to the land every year when the *water of the Nile* returned within its banks, and the land was *saved from the waters*, (see part first, page 14,) or rather the name that was given to the symbol which the Egyptians set up, when the *water had left the land*, that was called MOSES, \* or *Mouses*. And the *code of laws* by which they governed their husbandry during the nine months that their land was *safe from the water*, was called THE CODE OF MOSES. This term was applicable *to the laws* of all the

\* See Pluche's History of the Heavens, vol. 1st, page 98.

inhabitants of extensive plains, subjected to inundations,—to the people called Noachidæ.

But the whole world, in the age of horror, was not peopled by the Noachidæ; there was another description of people that inhabited the *mountains*; these could not be governed by the laws of *Moses*, or the laws of Noachidæ,—FIRE, not water was their foe; they wanted no laws of the Noachidæ; they wanted a *code of laws* by which they might be able to defend themselves from the ravages of the *burning sun*, when men hid themselves in the *holes* of the rugged *rocks* “from the fierce anger of the Lord, and from the glory of his majesty, when the *mountains flowed down at his presence*.”

The laws of Persia bore a title relative to fire under the name of ZERDUSHT or ZOROASTER. The Jews, willing to monopolize all ancient history to themselves, have very ingeniously coupled the code of the inhabitants of the *mountains*, with that of Noachidæ, or inhabitants of the plains, by adding to *their code* the names of MOSES and AARON!—Moses was taken from the bottom of the water, and Aaron they acknowledge was a Mountaineer! What a REMARKABLE COINCIDENCE! tops and bottoms—what extremes!

second of Sam. chap 22nd, David is drawn out of *many waters*. In chap. 23rd, he is burned with thirst and longed for a drink of water of the well of Bethlehem, which is by the gate. David has been said, by many authors, to be a mythological character.—His name and his songs are exactly upon a par with Apollo and his canticles. His marshalling his mighty-men into twelve companies of three men each, and his having twelve captains, one for each month in the year, &c. look very much like an astronomical arrangement. There are three different muster-rolls of his *mighties* which differ from one another: they may, however, be all seen, free of expence in the *bullfins* of the Kings of Israel and Judah, first of Chronicles chap. 27, verse 11; and second of Samuel, chap. 23. His conduct before the *hand-maids* of his servants, for which his wife *Michal* reproves him, looks very much like the *Chrisna* of the Hindoos who danced with the *twelve gopies* or twelve female representatives of the twelve signs.

But what has still more the appearance of Astronomy is, that, David, who had so many traits in his character of the *singing conqueror*, Apollo (which is known to be the name of the sun, in the forlorn age) is the offspring of *Iesse*:

this is but the constellation of Virgo, almost undisguised.—The *Isheh* of the Egyptians, which the Greeks called *Isis*, the *virgin mother* of young Orus, the sun. Here, again we see the poverty of the *inventive faculty* of the hebrew historians ; ever despising the annals of the pagans, and yet always taking them for their guide without being able to disguise their symbols so as to hide them even from ordinary observers; for who does not know that neither the Jews nor Phenicians had a letter *J*, in their alphabet, they could not therefore say Jesse, but Isse, or sometimes *yesse* ;—*Ishu* is the hebrew for *Jesus* and by the affix of an *h*, becomes *Ishuh* or *ISHUAH* which we write Joshua, in general, but his name is spelt four different ways in the Bible ; in Num, 13, 16, Moses calls OSHEA the son of Nun, JEHOShUA : in Dent. chap. 32, verse 44 it is Hoshea ; when we see the different scribes among the Jews, varying the same word we need not dispute about *Isse* the father of David and *Ishe* the mother of Apollo, or the sun. But *what may we THINK of Ishu, Jesus, the son of God, and Ishua, the son of the eternal!* for *Nun*, or *Non*, as it is written in the first of Chro. chap. 7, verse 27, is the Eternal!

We have seen from what astronomical conse-



quences the *the sun stood still on Mount Gibeon*, in the first part of the work ; we have now to consider by whose command it seemed to be stationary at the *pole* ; we are told it was at the command of *Ishuh* the son of the Eternal.—Is not the *sun itself*, that stood there, the son of the Eternal. But when we reflect upon the unsettled state of the jewish nation, we need not be surprised at the various ways of expressing and writing the same word ; nor, indeed, of their having different shades of ideas attached to the same word.

Were they again to be united, they would be several years before they could establish a regular language ; which after all their endeavours, would at last be but a *heterogeneous dialect* ; a kind of latin-grecian-phenician-syrio--babylonic--mediopersiac-sanscrit sort of tongue : for such a mixture it had obtained among their writers, when their sacred books were written ; from which confusion we may easily account for such mistakes as the above.

The festival of the *passover* is confessedly astronomical ; it was always kept at the *vernal equinox*. Much *mystery and miracle* have been blended into this annual festival by the *lovers of wonder* : but, as she is a lady whose charms I



never admired, I always stretched my *optic nerves* into the very *back ground of her picture* : where I perceive, that when the *angel* of the Lord *pass over* the *land of Egypt*, it is precisely the time when the *sun* (the great angel) *pass over the equator* !—for that festival is still kept at the time when the sun is passing over that circle, which is about the 21st day of March, when the sun rises in the east, from which circumstance we call our festival about that time the feast of *Easter*. But we are told, that, at that time, *in Egypt*, all their *first born were slain* ; this would be a melancholy consideration to those who did not know, that, this was the time when the people in Egypt were *cutting down their hay and corn*, which is well known to be the *first born* \* of the year, their fruits not coming to perfection till afterwards. The plagues which we hear of, were very common in that country—some of them, however, go back to the age of horror, the true age of *plagues* : but the frogs are a very common plague in Egypt : and the waters being turned into blood is but a poetical expression for the *stagnant water*

\* None but the first born of the Egyptians were slain—the plague shall not be upon you to destroy you, Exod. chap. 12, verse 13. This plague of cutting the hay and corn did not fall upon any of the Children of Israel—Very true ; for being *SLAVES*, they had no land, consequently they had no hay or corn to cut.

in the month of May, when it is covered with *arid weeds*, and emits a *putrid stench*, from which it was with some propriety called the *RED dragon*.

At the time that the Jews left Egypt, the equator passed through the constellation of the *Ram* ; and at the above time of the year all Egypt was gay ; they had a festival at which they used to decorate their houses with branches of trees and surround their *door posts* with *wreaths of flowers* ; and, to shew their knowledge in astronomy, they decorated a *ram* with ribbons and flowers which they led in triumph, thereby acknowledging their gratitude to GOD for *favours received while the sun was in that constellation*.

The Jews, however, hating every thing that related to astronomy, though they had a festival at the same time, had a *lamb* which *they slew*, and they decorated their two side posts and the upper door posts, not with wreaths of flowers—no no, they smeared their doors with the *blood of the lamb*, \* Exod. chap. 12, verse 7.

i • The time that the Jews left Egypt was near a thousand years before the vision of John, who was called unto the SUPPER of the Lamb ; and as the woolly constellation occupies a smaller portion of the Zodiac than thirty degrees, this feast must have been the BREAKFAST of the Lamb.

But from the wonders of this part of their history, concerning their coming out of Egypt, we are led to those of a higher antiquity, when *Abram* first went down into Egypt: as this is placed further out of our reach we shall find it to be more astronomical. What motives first induced nations to trace their history up to the beginning of the world, I do not know: to me it has ever appeared a monstrous folly, and I cannot now be prevailed upon to believe that any of the ancients intended such a thing; they traced histories up to the *beginning* of some astronomical period and from that recited the events; and if their annals were barren of events they could fill up the deficiency, with the history of *astronomical occurrences*. Whether the Jews intended their history of the creation and the subsequent parts, as real occurrences of human beings is not certain, but it is certain that they have the appearance of mythological beings; we have seen the mythological connexion of *Samson and Delilah*, of David and his mighty men, of Moses and Aaron and of Noah, and his descendants; and we shall find the history of *Abram* agreeing with the *phenomena* of that science without going in search of it into a remoter time than what is stated in their own books. It is asserted, in them, that *Tarah* was the father of *Abram*, whose wife was *Sarah*,

by whom he had a son whose name was *Isaac*; whose seed was to be numerous as the sand on the sea shore: and whose son *Jacob* was father to the *twelve tribes* of Israel. M. Volney asserts that, All “the pretended personages, from *Adam* to “*Abraham*, and his father *Tarah*, are mytho- “logical beings, stars, constellations, and coun- “tries.” *Adam*, he says, is *Bootes*; but he has offered no proof of it. *Noah*, is *Osiris*; but I must confess that I do not feel much conviction flash into *my mind* from either of these assertions. *Abram*, which was the original name of *Abraham* is precisely the *Brama* of the Hindoos: it seems that this people had a way of placing the *as*, of foreign words last in order, as in this word *Abram*; by transposing the *a*, it becomes *brama*; again, when India was conquered by the King of Egypt, they called him *BRAMA Gypta*: here we see the *a* transposed; which seem to shew that they were fond of an *a* terminal: but whether the meaning of the name remained the same I am not certain: we know, however, *Brama* was their grand name for the Deity, we know, also, that they held the Bull in high veneration, but whether there was any connexion in their minds with the Bull and *Brama*, I am not certain; but we know that *ABIR* signifies the BULL; which the Greeks corrupted into *Apis*: both names, how-

ever are compounds, and are applicable to the Bull, in consequence of his being the most distinguished constellation in the zodiac, and of his being used in ploughing the ground ; which last employment procured him the epithet of *Apis* or *Ab-is*—AB-ISIS, contracted : *Isis* with the ear of corn is the symbol of harvest, and as the bull ploughed the ground, he was the *figurative father of harvest*, i. e. *Abis* from AB, *father*; and *ISIS*, harvest. In the circular and oblong zodiacs from *Tentyra* (both of which may be seen in DENON's Travels in Egypt) the *bull* is the *most distinguished* of all the animals, in the solar round, he was, therefore, the FATHER of the FIRES, i. e. he was *Ab-irim*. The bright star in that constellation, is the most brilliant of all the stars or *fires* in the zodiac, it was the FATHER FIRE, i. e. it was AB-IR. and this etymology is confirmed by the arabic name of that bright star, which is *Al-de-'bir-AN*, i. e. the-great-father of fires. The city of *ABBI Ropolis* in Goshen, and *ABARIS* in Hindoostan were so called from the abundance of cattle.

Now the veneration of the ancients for the constellation of the Bull, is well known ; and at the return of the equator to the various stars that composed it, one or other of the great nations

ended and began their reckoning, at which time they had a grand festival, and then putting off the *old man with his deeds*, they began a new *æra*, of 1, 2, 3, 4, &c: of this the Jews were acquainted; and being willing to have something of antiquity prefixed to their annals, they began a narrative from the beginning of Taurus: and during the passage of the equator from the first star in the Bull's north horn to the bright star Al-de-brn they have given a list of *ten* ancestors in one line, and seven in another. The reader ought to examine the fourth and fifth chs. of Genesis, where he will find a great sameness in the two lines of descent. In one *Methusael*, begets *Lamech*; in the other it is *Methuselah*. The *Irada* in the one, and *Jarad* in the other are precisely the same names; and so are *Enosh* and *Enoch*; which two occur, in both genealogies, the third in descent. *Enos*, in hebrew is *mortal man* or mortal thing: it is the *Enys* of the greeks, the goddess of war; but the Jews having altered the sex, and made it *masculine*, it becomes the god of war, i. e. MARS. For it is a well known fact that *Mars* is rated in the *third* rank of mythological beings, and as such, he was worshipped on the THIRD day of the week: and still, in France the *third* day of the week is called *Mar-di*, i. e. the day of *Mars*. I might ask, here, how has it happened that in both lists of the



hebrew patriarchs, they have placed the god *Mars* as their *third patriarch*? In page 58, part first, I have shewn that Maha-la-leel lived at the time when the equator was in that cluster of stars in Taurus, called *Meah*: and I shall here observe, that in one of the lines of descent we are told that *Cain* was the father of *Enosh* or *Mars*; now, *CAIN*, according to their own account, was a murderer:—it is the true *sublime of romance*, to make the father of the *bloody god of war*, to be a *murderer*. In the list of *ten*, *SETH* is the *second* in order; and *seth* is but *Iseth* badly disguised, which is a well known Egyptian name for the moon, and the moon was the *second* mythological being which has given name to the *second day* of the week, (Monday.) In *Adam* both lines unite; he is the *first* of men, he is the *FATHER OF LIFE*—the *father of all living*; which is a proper epithet for the *first* man; the *SUN*, is, also the *father of life*, he is the *first* in the order of the adorable beings among mythologists, and his worship, and name, graced the first day of the week, called *SUN-day*. Among the many hundred names given to that glorious luminary that of *ADAM* would be among the *foremost*; in quality of his being the *father of life*, for *Adam* is a compound of *Ad*, a syriac word for father; and *am*, life. Thus we find how easy it is to com-



pose a list of *progenitors*. SUNDAY begat Monday, and Monday begat Tuesday : which in French is *Mar-di* ;—and so on till we come to *Saturday*, the *seventh* day of the week, which was a day of *rest* : and behold, they worshipped *Saturn* the seventh planet on the Saturday, the *seventh day of the week* ; and as *saturn* is a very *slow paced* gentleman ; being two years and a half in creeping through *one house*, which is almost like doing nothing, the Jews have, in the most accommodating way imaginable, made his day, a day of rest : which is a collateral proof that they began their march from Egypt on the Sunday morning, and pursued their journey *six days by forced marches* ; at the end of which finding that they were *safe* from the *Egyptian officers*, they *rested on the seventh* : and a law was made by the order of God, to rest every *seventh day* through all their generations for ever, as a memorial of their quitting Egypt : from which country THEY WERE THRUST OUT, and could not tarry, Exodus, chap. 12, verses 27, 16, 17, 39, Dent. chap. 5, verse 15, Chronicles, chap. 16, verse 3.

It is very remarkable, that, the ten commandments which were put into the temple, at its dedication, by *Solomon*, and which were given by

God at mount *Horeb*, should not contain any thing about *the creation of the world in six days*; it is said in the fifth chap. of Deut. verse 15th, that “the Lord thy God brought thee out *thence* “ (Egypt) through a mighty hand and by a “ stretched out arm: *therefore*, the Lord thy “ God commanded thee to keep holy the sabbath “ day.” But notwithstanding this we hear of no observance of *the sabbath* for several hundred years before Josiah; neither to commemorate their leaving of Egypt; for which it was first instituted; nor yet to remind them, that, in *six days the Lord made heaven and earth, &c.*: and as there is *but one solitary* witness in favour of the institution of the sabbath in consequence of God’s six days labour; and such a host in favour of its being observed in consequence of *the six days labour of the Jews in marching in the wilderness six days in haste*; we may therefore conclude, that, the eleventh verse of the twentieth chap. of Exodus, was put in after the babylonish captivity: but why not expunge *all the other passages* which state, that the sabbath was first instituted to commemorate the leaving of Egypt in six days forced marches? These things, which are in contradiction to each other cannot be *both true*. Besides, we are assured, from the whole tenor of the Jewish history as it is contained in the Bible, that there was no observance

of a sabbath on any account, till the days of Nehemiah, (see Neh. chap 8, verse 14, 15. But independent of its first origin, the observance of a day of rest from labour once in seven days, is a very agreeable regulation. Its origin, however, is evidently an *improvement* of an astronomical observance, which had a festival at the full and new moons, and at the quadratures ; these sometimes happen at six days, and sometimes at eight days asunder, and require a considerable knowledge in that science to enable a man to make the necessary calculations, which becomes useless to an inland people when once custom had established the regular observance of a seventh day. In England this was done by an act of parliament : which was of sufficient power : but all the commandments of God were not sufficient to prevail upon the Jews to cease from labour on the seventh day, not even in the days of *Nehemiah*, who saw *some* in Judah, in his days, treading wine presses on the sabbath, and bringing in sheaves, and lading asses ; as also wine, grapes and figs and all manner of burdens, which they brought into Jerusalem on the sabbath-day.

It may, perhaps, be thought foreign to a work of this kind to spend so much ink about what may seem to be of a *religious concern*, but the *unfounded* assertion that the sabbath was insti-

tuted in consequence of God having created the world in six days is not altogether of a religious nature : it is well known how that assumption affects GEOLOGY ; which is a science that must for ever be involved in mystery, till its students shall call in the aid of its *parent* ASTRONOMY, such as I have shewn her to be in this work. And as there is not a single line in the history of the Jews, from their coming out of Egypt at the covenant at Horeb down to the days of Nehemiah, inclusive, that speaks of the sabbath as arising from the six days of God creating the world, we may safely conclude, that, the *six days*, has some hidden meaning, like that of the *six periods* of time among the hindoos which they call *six sacas*.

If we take the assumed ‘beginning,’ from the middle of the age of horror in the latitude of twenty-four degrees, then would there be six periods of time, of 25,000 years each, before the *world* would become a comfortable abode for man and animals, which story is again repeated in what is called the flood ; which did *not continue* 150,000 years but 150 *days*; i. e. *one day* for 1,000 years. But they have placed *ten generations* between the creation and the flood ; and between the flood and the birth of Abram are *ten generations* : this is

another remarkable point in the history of the Jews ; they seem to have had a great veneration for the numbers *seven, ten, and forty* ; for they were forty years feeding upon Manna ; Moses was *forty days and forty nights upon a MOUNTAIN WITH GOD*, during which time (perhaps) he *fasted* : all which, seem strongly to favour their having been, originally refugees of the island of Atala, which anciently extended as far as the *Azores* \* in the latitude of *forty degrees* : from whence the *polar mountain* would be seen as a cone with *ten steps*, and on which, the sun, in the age of horror, would be *TWICE forty days* in passing through the *ten menus*, or circles round their mount *Menu* : and Moses went *TWICE* up the *flaming mount Horeb* for his *TEN MENUS* or regulations ; and was gone *forty days and forty nights* each time.—The *double ascent* to the mountain seems to indicate, that the age of horror had been repeated but *twice* in that part of the Island which extended to *forty degrees*, it having submitted to the ravages of Neptune, long before that part about the neighbourhood which is mentioned by Plato to have *disappeared about 11,000 years ago*. But this would more properly come under the consideration of the GEOLOGIST.

\* Asiatic Researches, vol. 8, page 286.



We have seen in a former part of this work, that, when the ancients rectified the heavens and the earth about 23,000 years ago, the constellation of *Leo* was verticle at *Lanca* or Ceylon, and *Taurus*, at that part of *Atala* near *Teneriffe*, which was called the residence\* of the Bull: and we find that the Jews preserved such a veneration for the Bull, that they have made him to be their *great progenitor*; for *though we admit* that there may have been a man whose name was Abram, &c. &c. yet the history of him has an *exact parallel* in astronomy; with which it will be found to agree, much better than it does with the lives of human beings. .

The story of ABRAHAM, notwithstanding all the endeavours of theologians to give it the appearance of the history of human beings, has preserved its mythological features with an outline and colouring, easily to be recognised by every son of *Urania*. We have just seen that the Egyptians have their harvest about the time which the sun *passes over* the equator, and if we go back to the time of *Abraham* we shall find that the equator was in *Taurus*; the Egyptians must, then, have had their harvest while the sun was in

\* Asiatic Researches, vol. 9, page 78.

the Bull ; the Bull, was, therefore, in their figurative way of speaking, the father of harvest, not only because he ploughed the ground, but, because the sun was there when they got in their harvest : thus the Bull was doubly distinguished as their benefactor ; he was now, more than ever, become the *Bull of life*, i. e. he was not only called *Abir*, the Bull, but *Abir-am* or *Ab'r-am*, the *Bull of life*,—the father of harvest. And as their harvest was originally under the direction of Iseth, or Isis, whatever belonged to harvest was *Isiac* ; but the Bull, *Abiram*, was now become the *father of Isiac* ! and to give this the appearance of a human descent, they added to *Abir*, the masculine affix *ah* ; then it became *AB'-RH-AM* who was the father of *Isiac*. And we actually find *this equivoue* in the hebrew history of *Abram* whom the Lord afterwards called *Abraham*, who was the *father of Isaac*, whose seed was to be as countless as the sand on the sea shore for multitude ; even this is truly applicable to *Isiac* the offspring of *Ab'rh-am* ; for countless indeed are the offspring of the *scythe and sickle* ! but if we allow *Isiac* to be a *real son of Ab'rah-am*, we must enquire after his *mother*. During the time that the equator is passing through the constellation of the Bull in the spring, the Bull would rise in the east every morning in



the harvest time, in Egypt,—but in the *poetical language of the ancients*, it would be said that, when ABIR-AM consorts with *Aurora* he will produce *Isiac*. But *Aurora* is well known to be the *golden splendour of the east*, and the brightness of the east is called *Zara*, and the morning star is *Serah*, in the eastern languages, and we find a similar change of sound in the name of Isaac's mother, whom the Lord would no longer call Sarai but Sarah. *These ARE* remarkable coincidences !

But *Ab'ram* is the astronomical offspring of *Tarah*, which in the eastern language has a meaning like our word *terror*, and when the ancients wanted to express, in one word, all that was frightful, they doubled the word *tara* and said TARATARA, from which the greeks made TARTARUS, which we translate HELL. The reign of winter was the reign of *terror* or *tarah*, and before the Bull came to the equator it was a wintry constellation ; but when it had risen or while it was rising above the equator it was the *offspring of Tarah* ! but the *land* of the nativity of *Abraham* and *Terah* was UR ; *Tarah*, *Abraham*, &c. belonged to a *urane* family ; and *Tarah* and *Abir-am* and *Zara*, the Bull's *wife* or *sister* are also a *urane* family—all the offspring of the chaste virgin URANIA !

It is really surprising to see with what ease and exactness all the very remote and miraculous histories of the ancients, agree with the symbolical and highly poetical expressions made use of by the sons of Urania to commemorate the various effects produced by the complex motions of the earth, through a series of painful observations for more than four millions of years. And I am quite certain that if the sons of *Geological research* would take this THEORY OF TIME for their guide, we might soon be in a very fair way of obtaining a more correct *history of the EARTH ITSELF*, and all its various strata, than has hitherto been given. This had been my task some years ago, but, that I found it necessary, as a solid foundation for such an undertaking, to reduce the *vast chaos of time* which the earth must have been in existence into its regular *component parts or subdivisions*, as they have been marked out by the *finger of truth* upon the Dial of the Deity.

THE END.







